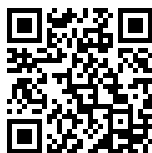

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A FIRST GRAMMAR
OF
THE ADAMAWA DIALECT
OF THE
FULANI LANGUAGE
(FULFULDE)

BY

F. W. TAYLOR, M.A.

SUPERINTENDENT OF EDUCATION, NORTHERN PROVINCES, NIGERIA

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PREFACE

I FIRST started to learn Fulani orally in the spring of 1915, and in the following November I acquired, at the taking of Banyo, two German books on the subject, of which, at the time, Von Stephani's, dealing with the North Cameroons dialect, seemed much more useful than Westermann's, dealing with the Sokoto dialect. In the autumn of 1916 I returned to Yola as Education Officer, and then I found that my Fulani was of a very illiterate kind—due to my relying on Von Stephani.

I therefore commenced to re-learn Fulani from the beginning, using Arabic and, where possible, Hausa as my medium. By the spring of 1917 my notes had so accumulated that I was able to recast them and write this Grammar. In 1918, while on leave, I re-wrote it, and in 1919 I revised it in Nigeria, every effort, including having every word of the Fulani read by the men (Fulanis) whom I have trained as teachers for the Yola schools, being made to make this Grammar as 'correct' as possible, for my experience in England as a schoolmaster who took a certain amount of interest in the arguments of the 'Simplified Spelling Society' has made me fully alive to the necessity of putting the forms and spelling herein adopted on a sound-basis, for they will be the models for the schools and generations to come, though.

naturally, as in the case of all living languages, new words and new grammatical forms will find their way into the language, but with this difference—Fulani is a language as yet uninfluenced by European thought, customs, or inventions, and will therefore absorb new words and phrases with a rapidity in ratio to the demand for education.

My best thanks are due to Mr. G. W. Webster, M.B.E., Resident of Yola, for his advice and criticism, and to my wife for her help in recasting many paragraphs, for so patiently arranging the vocabulary, and for retyping the whole of the book for me.

YOLA,

F. W. T.

December, 1919.

CONTENTS

	PAGE
INTRODUCTION	7
CHAPTER 1. Letters and Sounds	15
2. Case	21
3. Number. The Personal Class	22
4. The Non-personal Class of Nouns	26
5. Pronouns for the Personal Class	32
6. The Non-personal Pronouns	37
7. Adjectives	43
8. Comparison of Adjectives	49
9. Numerals	51
10. Prepositions	54
11. Adverbs and Conjunctions	57
12. Verbs	63
13. Verbs (<i>continued</i>)	69
14. The Passive	75
15. The Medial Voice, etc.	78
16. Derivative Verbs	83
17. Derivative Verbs (<i>continued</i>)	86
18. The Formation of Nouns from Verbs	89
19. Time, etc.	93
APPENDIX: Class endings	98
FULANI POEM AND STORY	102
KEY TO EXERCISES	106
FULANI-ENGLISH VOCABULARY	118
ENGLISH-FULANI VOCABULARY	127

INTRODUCTION

THE people whose language is the subject of this book call themselves *Pullo* in the singular and *Fulbe* in the plural, and their language *Fulfulde*.¹ In philological books, however, the people are usually referred to as *Fulahs*² and their language as *Fula*—a most unhappy terminology, for it is neither accurate nor pretty. In West Africa in general, and in Nigeria in particular, the word used by us who live amongst the people is 'Fulani', though one does find one's countrymen occasionally pronouncing it 'Flani' and writing it 'Filane', just as with their notoriously bad ear for sounds they call the neighbouring people the 'Hauzaz'! The form 'Fulani' will be used throughout this book both for the people and for the language itself, and with a hope that it will be adopted by philologists and by writers on West African topics in general.

The question of the origin of the Fulani is one of the most discussed and interesting subjects of the ethnologist. Some have tried to prove their origin from the Malays or Polynesians; others from the ancient Egyptians; others from the gipsies driven from their Indo-Germanic homes by the Magyars, via Egypt; others, including Delafosse, from the 'Children of Israel', who were in Egypt under the Pharaohs. The Pentateuch tells us that these Israelites returned to the country of their fathers, but Delafosse thinks that it is possible that a number of them under a descendant of Joseph escaped from Egypt via the Nile, and settled in the north of Africa. Others, including Barth, identify them with the *Leucoethiopes*, or white Ethiopians, of Pliny and Ptolemy, though these are more probably the ancestors of the Berbers.

My own idea, but an idea which I have not had time so far to develop and fix with facts, is that Fulani, or rather the root *Pul*

¹ Really an adjective agreeing with the word *wolde*, language, understood. See chapter 7, para. 7.

² Similarly the local name for the country east of Nigeria is 'The Cameroons', though people who have never been to the coast call it 'Kamerun', 'The Kamerun', or 'The Cameroon'.

or *Ful* is identical with *Phut*, the third son of Ham,¹ whose second son's name, Mizraim, is identified with Egypt, for which the Fulani name is Misra.

In Isaiah 66, v. 19, a reference is made to a people *Pul*, presumably the same as the *Phut* in Ezekiel 27, v. 10, and the *Put* in Nahum 3, v. 9. It is logical to deduce that all these forms are probably the imperfect rendering of the original sound by, and/or the inconsistent transliteration of, the Hebrew letter, whose corresponding form in Fulani is *D*, which changes regularly with *L*. Thus it seems quite reasonable to suppose that the original Fulani came from Western Asia and settled in Africa, probably via Egypt, in the dim ages before the Christian era.

The traditional Fulani account of their origin as written down in 1239 A.H. (1824 A.D.) by Abdullahi, the younger brother of Usmanu Bi Foduye, is as follows:—

Ukbatu Bi Amiru Konowo omti lesɗe hirnange jamanu Umaru Bi Asi gondo nder Misra. O yotti ha Malle be himbe mako, kambe bo be leyol diga le'i Rumingko'en.² Lamiɗo Malle silmi diga be kaɓai. Ukbatu te'i bi lamɗo maɓbe, inde mako Bajjomaggu; kanko Ukbatu daindi Fulbe fuh. Dum woni ko tokkitiri haro amin, min jabi dum haro holabe wurtiɓe diga Lesɗe Futa, kambe ngoni modibbe. Nden biɓbe Bajjomaggu mbolwi lunga dada maɓbe, kanka woni Fulfulde, gama be anda wolde baba maɓbe, kaire woni Arabre, gama wolwolbe Arabre petum ha ton wakkati majum, gam Ukbatu lori hoti ha Misra. Amma dum be mbi'ata biɓbe Ukbatu kambe be puɗɗi Fulfulde dum kam mere, gama kala wolde fuh fuddama diga Anabi Adama. Puɗɗuki maɓbe wolde seki al'ada, mana dum waɗata. Ko lati don heddi be gonga be mbolwi wolde dada maɓbe. Torobbe wala wolde aslire koluti Fulfulde. Alla woni anduɗo.

The translation of this is:—

'Ukbatu Bi Amiru the warrior opened up the countries of the west in the time of Umaru Bi Asi who was in Egypt. He and his people, who were one of the Rum tribes, came to Malle, and the king of Malle submitted and embraced Islam without a fight. Ukbatu married their king's daughter (called Bajjomaggu), and from her begat all the Fulani. This is what has been handed down to us, and we have received it from those who can be

¹ Genesis 10, v. 6.

² The old Arabs called the Greeks the 'Rum' people; and later the term was taken to include the Romans, &c.

trusted who came from Futa; they are the teachers. The children (descendants) of Bajjomaggu spoke the language of their mother, which was Fulani, because they did not know the language of their father, which was Arabic, because those who spoke Arabic were few there in those days, since Uḡbatu had returned to Egypt. But to say that the descendants of Uḡbatu originated the Fulani language is foolish, because all languages originated from the prophet Adam. Their originating the language is beyond the bounds of feasibility, and is meaningless. What is neighbouring on the truth is that they spoke the language of their mother. The Toro people had no original language except Fulani. God is the one who knows.'

These traditions have led some to believe that the Fulani are of Judæo-Syrian origin, and others that they are a half-caste people, but that in any case their language is a Negro language.

The question hinges on the amount of trust we can put in the Fulani tradition. To me it seems far more reasonable to give credit to the written Biblical statements, spread over a considerable period B. C., of the existence of what I take to be the Fulani people, than to mere traditions, handed down apparently orally, and in any case only dating back, again presumably, to the eighth century A. D., of one man founding a tribe. If my hypothesis is sound, that various contributors to Biblical history knew of a Fulani tribe in the dim past, and we know of a Fulani tribe to-day, albeit in a different locality, then it is at least probable that they are the same tribe, although history lost sight of them for so many centuries—the same tribe at bottom but altered physically by intermarriage with various Negro tribes.

So far I have endeavoured to show that the Fulani are a Hamitic people, directly descended from Ham—which postulates that their language belongs to the Hamitic family.

Just as modern comparative philology has exploded many old theories, for example, the once accepted belief that the Latin 'deus' and the Greek 'theos' are cognate, so we must enlist the help of the expert philologists to show that Fulani is not a 'Negro' language.

Fulani was formerly placed (by Cust for example) in a separate group—the Nuba-Fula group, but the weight of recent research has assigned it to the Hamitic family. From its structure, its wealth of vocabulary, its sonorous diction, and the delicate shades of meaning it can express, I certainly do not think it belongs to the Sudanic family (Yoruba, Ibo, &c.);

while as regards the theory of associating Fulani with the Bantu speeches I am not competent to speak. Certainly I have only looked through Father Torrends' *Comparative Grammar of the Bantu languages*, and Steere's *Swahili Grammar*, but my cursory investigation was negative in effect and did not reveal any points which might induce me to support this theory as against the generally accepted theory that Fulani is one of the Hamitic tongues. To me it seems possible that further investigation might lead to the acceptance of my idea that Fulani is the parent Hamitic language, and bears the same relationship to the other Hamitic languages—and perhaps Bantu—as the 'Parent Indo-Germanic' language does to the languages of Europe and Western Asia; or perhaps it might prove to be the long-sought link between the Semitic and the Indo-Germanic languages.

The final question is who are to be included in the term Fulani. Not only must the 'Biblical Fulani' have been light skinned, but the historical references show that the West African Fulani were light skinned. To-day the generally accepted characteristics of the Fulani are a light skin, clean-cut features, and straight hair. I am unable to speak of the Senegal Fulani but in Nigeria even the nomadic Bororo'en, the 'Cow Fulani', a most exclusive people, are losing these traits; in Sokoto they are the exception rather than the rule; and in Adamawa the only thing that can be said is that the people who proudly call themselves Fulani, and speak Fulani, and therefore must be regarded as Fulani, are less dark than other local tribes, but do not have tribal face marks.

The student is recommended to consult the following books on the Fulani in general:

M. Maurice Delafosse, *Haut-Sénégal-Niger*.

Lady Lugard, *A Tropical Dependency*.

Mrs. Temple, *The Tribes of Nigeria*.

The Fulani must have been settled in the fertile districts of the Upper Binuwe for centuries as a pastoral people amongst the hill pagans, but they only came into prominence there when¹ Adamawa, the youngest of all the various Fulani 'states', was founded in the second decade of the nineteenth century by Modibbo Adama, 'Doctor' Adam. Born near Gurin in the

¹ Mungo Park (1795-7) does not mention Adamawa, but the word had come into prominence by the time Clapperton visited Bornu in 1823-4.

Verre Hills he went to Bornu¹ as a pupil of a Mallam Kiari, and then returned to his own country and lived for a while at Weltunde, after which he went to Sokoto to Usmanu ʔi Foduye who gave him a flag and some warriors (in about 1806) and told him to return and start the jihad in his own country. From his head-quarters at Gurin he commenced the jihad in 1809; he removed to Ribaɗu in 1838, to Joboliwo in 1839, and founded Yola in 1841, where he died in 1848.

He was succeeded in turn by his four sons, of whom Zubairu was emir when we came to Yola in 1901. The present emir, who succeeded in 1910, is Muhammadu Abba, son of Bobbo Ahmadu, Modibbo Adama's youngest son, who was deposed in 1909.

Each of Modibbo Adama's sons carried on the conquest and Islamization of the neighbouring pagan tribes and added his quota to the growth of the emirate, so that by the time of the advent of the European powers in West Africa Adamawa was a fair-sized state and included Lere, Lami, Ngaundere, &c., but on the settlement of the Anglo-German frontier Adamawa was divided, the eastern half roughly being incorporated in the Cameroons, and the western half in Nigeria. At the present moment the French are administering the greater part of the Cameroons, though a little of the old Adamawa portion is being administered by us from Yola, but the new boundary has not been settled yet.

The chief families of the Fulani in Adamawa are:

The Ba'en who live in Yola, but originally came from Song.

The Wolarɓe, round Ngaundere, having migrated from Turuwa.

The Iso'en, round Joboliwo and Ribaɗu.

The Kesu'en round Mayo Balwa.

The Gudu'en, round Mayo Faran, and also Song.

The Illaga'en, round Rei (in the Cameroons).

The Kiti'en round Kiri, a Fulani family who refused to adopt Islam, and having been cast off by the Moslem Fulani, have intermixed with the Batta and other pagan tribes.

The Bororo'en, who are nomadic herdsfolk, also have not become Muhammadans.

¹ Called Barno by the natives.

Since the Fulani are spread over nearly all the open country of the Northern Provinces of Nigeria, dialectal differences are found in the various provinces. Whether these differences are wide enough to merit separate study, or whether they are mere differences of 'accent', such as 'Southern', 'Cockney', and 'Lancashire' English, or mere differences of educated and uneducated speech, is a question well worth the attention of those who are able to deal with it locally.

Even in Yola one hears variations in the language, of which some are allowable and are 'Fulfulde lamnde', pure Fulani, such as *bana* and *bano*, *hosugo* and *ho'ugo*, whilst others are 'Kamberire', Fulani as spoken by aliens, ex.

O vi for *o wi'i*, he said. *Leddi* for *Lesdi*, land.

Be va'i hudo for *be mba'i hudo*, they have cut some grass.

There are several books¹ on the Fulani language generally, but the only two which are recommended to the student who wishes to do a little research in the varied and interesting questions in which the language abounds are Westermann's *Handbuch der Ful-Sprache* (1907), dealing very incompletely, and probably often faultily, with the Sokoto dialect,² and Gaden's³ *Le poular* (1914), dealing with Senegal dialect and including 'a morphological study' (not really a grammar), some stories which are unintelligible to the Yola Fulani, and a Fulani-French dictionary.

Unfortunately all of us differ on the vexed question of 'spelling'—none of the spellings, however, is absurd, as are some of the spellings of the much-vaunted Hausa language!—though all of us are students of phonetics. As this grammar is primarily intended for the use of the average man, who, experience has shown, knows very little of the science of phonetics, the phonetic script has not been employed, though I trust that I have succeeded in making my 'spelling', which is quite easy to read and write, as nearly representative of the actual sound as is possible without using the script of the I.P.A. To any one who is keen on the further study of Fulani I would strongly recommend the perusal of (1) *Sweet's Primer of Pho-*

¹ T. G. de Guiraudon, in his *Manuel de la langue foute* (1894), gives a criticism (much of which is applicable to his own book) of most of these.

² Apparently Westermann never lived in Sokoto: he wrote the book at Lome in Togoland.

³ Gaden has also written, in the *Journal asiatique* (1908), 'Note sur le dialecte foul parlé par les Foulbé du Baguirmi'.

netics; (2) Noël-Armfield's *General Phonetics*; (3) Jones's *Pronunciation of English*; (4) Meinhof's *Introduction to the Study of the African Languages*.

Should this be read by a phonetician I would add here that after due consideration I have retained *ch* and *j* as separate sounds, and not as compounds of *t-sh* and *d-zh* respectively: to my ear, and in my way of uttering them, they are quite distinct as simple sounds. I realize that my theory runs counter to the theories of the leading phoneticians (who, it seems to me, rely too much on the original German ideas on these points), but I submit that chap. 1, para. 12 supplies further proof of my theory—though this is not the place to discuss the question.

In conclusion, I would add for the benefit of those who are about to study an African language for the first time that they must once and for all dismiss from their minds any idea of trying to translate their thoughts into Fulani—as distinct from thinking in Fulani, which can only come from experience—in the way they were probably taught at school to translate sentences into French. The genius of the two languages, English and Fulani, is entirely different, and one finds a verb, for example, where one expects a preposition or an adverb; or *oho*, with the rising inflexion, instead of the expected 'I did not' in answer to such a question as 'Did you not see him?' Such a question as this is often a source of perplexity and trouble to the novice, for when he hears the answer *oho*, yes, he, thinking in English, assumes that the answerer 'has seen him', whereas the answerer is really only agreeing with the idea of negation in the question, and has not, in fact, 'seen him'. Therefore the beginner is warned to ask a question just as simply as possible, e. g. 'Did you see him?'

Although one despises 'Pidgin English', yet a knowledge of it will be a little help, for it follows closely the syntax of the native languages in general, though nearer the Sudanic languages of the Southern Provinces, than the Hamitic languages of the Northern Provinces; and in the case of Fulani comparison with it is only possible for the simple sentence; e. g.:

He go market = *o yehi lumo*.

He¹ drink plenty = *ngu yari mašin*.

He² be bad too much = *ndi wodai sam*.

¹ He = horse.

² He = snake.

GRAMMAR OF THE ADAMAWA DIALECT

CHAPTER 1

LETTERS AND SOUNDS

1. The consonants in Fulani are as follows :

<i>B</i>	voiced, as in 'boy'; ex. <i>boddum</i> , good.
<i>B</i>	voiceless, as in 'superb'; ex. <i>bernde</i> , the heart.
<i>CH</i>	voiceless, as in 'church'; ex. <i>chehōwo</i> , carpenter.
<i>D</i>	voiced, as in 'dust'; ex. <i>doggugo</i> , to run.
<i>D</i>	voiceless, as in 'wind'; ex. <i>dūdi</i> , it is much.
<i>F</i>	voiceless, as in 'fan'; ex. <i>fūdugo</i> , to rise.
<i>G</i>	voiced, as in 'gun'; ex. <i>gikku</i> , character.
<i>H</i>	voiceless, as in 'hand'; ex. <i>hōre</i> , the head. If it occurs at the end of a word it must be sounded, ex. <i>fuh</i> , all.
<i>J</i>	voiced, as in 'judge'; ex. <i>josdo</i> , lazy.
<i>K</i>	voiceless, as in 'kit'; ex. <i>kangēri</i> , gold.
<i>K</i>	voiced, not used in English, and only used in Fulani in a few words borrowed from the Arabic; ex. <i>Al-Kura'ani</i> , the Koran.
<i>L</i>	voiced, as in 'lid'; ex. <i>lēso</i> , bed.
<i>M</i>	voiced, as in 'mad'; ex. <i>mauni</i> , it is large.
<i>N</i>	voiced, as in 'nest'; ex. <i>o nāni</i> , he heard.
<i>NG</i>	voiced, as in 'bang'; ex. <i>kengya</i> , yesterday.
<i>P</i>	voiceless, as in 'post'; ex. <i>puchu</i> , horse.
<i>R</i>	voiced, rolled, as in Scotch 'heard'; ex. <i>sōra</i> , hide. If the <i>r</i> begins a word care must be taken not to let the breath escape before the rolling commences, otherwise such a word as <i>resa</i> , put down, will sound as <i>aresa</i> .
<i>R</i>	voiceless, trilled, palatal; ex. <i>o sōrri</i> , he bought.
<i>S</i>	voiceless, as in 'some'; ex. <i>sedda</i> , a little.
<i>S</i>	voiceless, palatal; ex. <i>masin</i> , very.
<i>T</i>	voiceless, as in 'tale'; ex. <i>tokkam</i> , follow me.

- W** voiced, as in 'wide'; ex. *o wari*, he came. In a final syllable, however, before *o* and *u* the *w* is often only a strong rounded glide between the two vowels, nearly the same as the glide heard in 'do it', ex. *demo*wo (*demo: o*), farmer; *lope*wu (*lope: u*), mud-fish.
- W** voiceless, palatal, almost as in 'huile'; ex. *wi'i*, said.
- Y** voiced, as in 'you'; ex. *yāsi*, outside.
- Y** voiceless, sometimes heard in 'huge'; ex. *yāmi*, asked.
- Z** voiced, as in 'rose'. This letter is not found, however, in pure Fulani; the few words containing it have been borrowed from Arabic or from Hausa, and usually the *z* is sounded as *j* or *zh*.

There is also the deep-voiced throat-sound, represented in the native script by the letter 'aini', and transcribed here by the 'l'. Mere description will not indicate its nature, but an idea of its sound may be gathered from the way I have seen *wa'ugo*, to mount, and *o fē'i*, he chopped, written, viz., *wa(l)h'ugo* and *o fē(t)yi* respectively. It may be noted that *wa'ugo* is given as *waddade* by Gaden, and as *wadugo* by Westermann. The tendency is, however, for the 'aini' to lose its peculiar sound, and to be used merely to show a hiatus, and in some cases it only marks the elision of a consonant; cf. *hosugo* and *ho'ugo*, to take.

2. The vowels are :

- A** mid-back-wide, as in 'father'; ex. *yāra*, take somewhere; *tāppa*, strike.
- A** mid-back-narrow, as in 'but'; ex. *gam*, on account of.
- E** low-front-narrow, as in 'père'; ex. *fēwi*, it is cold.
- E** mid-front-wide, as in 'pen'; ex. *o fēwi*, he lied; *pētel*, small.
- I** high-front-wide, as in 'meet'; ex. *limi*, counted.
- O** mid-back-half-wide-rounded, as in 'no'; ex. *o jōdi*, he sat.
- O** mid-back-narrow-slightly-rounded, between 'good' and 'hot'; ex. *derewōl*, paper.
- U** high-back-wide-rounded, as in 'food'; ex. *tūfi*, snared; or short, as in 'put'; ex. *hunduko*, mouth.

Long vowels will be marked thus —, and short vowels thus ∪; vowels not marked are to be regarded as medium in length.

3. The diphthongs are :

- AI** as in 'high'; ex. *mbaiwōl*, manioc.
- AU** as in 'house'; ex. *sautu*, sound.
- EI** as in 'say'; ex. *sei*, except.

EU Ex. *reube*, women. The first element of the diphthong has naturally less force than the second, and the tendency is therefore for it to be left out altogether, with the result that the *u* is lowered and becomes *o*, so that this word is often heard as *robe*.

OI as in 'boy'; ex. *moi*? who?

OU as in 'guano'; ex. *dou*, above.

UI Ex. *guika*, theft. Colloquially, words like *nduya*, *nguya*, 'that', become *nduia*, *nguia*, and sometimes even almost *ndwia*, *ngwia*.

4. Except by the trained phonetician, foreign sounds can only be correctly produced by actually hearing them spoken, but the following remarks will help the beginner in the pronunciation of those Fulani sounds which are not regular speech sounds in English. The lips are very flexible—some Fulani even point with the lips, just as we often nod the head to show direction—and articulate with energy; rounding of the lips is an important point. The vowels end off full and clearly, ex. *Pullo*, a Fulani man, *nanga*, catch. In *Pullo*, the *u* is like the English 'pull', but the *o* is not like the English 'low', where there is narrowing and friction.

5. It may be noted, for the benefit of those unacquainted with Phonetics, that a *voiced sound* is one which is produced by breath which has first set the vocal chords vibrating; whilst those sounds in the production of which vibration plays no part are *voiceless*. If the ears are closed by the fingers and, e.g., 'did' and then 'tit' are uttered, it will be noticed quite distinctly that the vocal chords vibrate for 'did', but for 'tit' there is a marked absence of the buzzing.

6. **Nasalization.** *b, d, g, j, y* are frequently nasalized. In cases where this nasalization is distinct, as at the beginning of words, and sometimes in the middle of the word, ex.

mbewa, goat; *kosngal*, foot,

the letter *n* or *m* will be used. In cases of weak nasalization the tilde (~) will be used. Weak nasalization is found:

1. with *y*; ex. *mũyal*, patience; *lāyā*, push, stir; *mīya*, younger brother.

2. with *ai*; ex. *wāiwa*, boil.

For remarks on the nasalization of verbs see Chap. 11, para. 3.

7. Accent. The accent is predominantly a stress accent, and, generally speaking, depends on the long vowels.

For *disyllables* the rules are :

- (1) If the first vowel is long or diphthongal it has the accent, ex.

súdu, house.

mbála, sheep.

ná'i, cows.

jaúdi, riches.

- (2) If the word has two consonants in the middle, or the first vowel is short, the accent is even, ex.

nagge, cow.

dimgal, donkey's load

háro, to.

pūchu, horse.

- (3) In the following cases the accent is on the last syllable :

- (a) The negative of the past tense ; ex.

o waraŋ, he did not come. *be ngi'ái*, they saw not.

- (b) *nogás*, twenty.

In *trisyllables* the rules are :

- (1) If the penultimate vowel is long it has the accent, ex.

lāmīdo, a chief.

rāwāndu, dog.

- (2) If the penultimate vowel is short the accent is on the first vowel, whether it is long or short, ex.

kārehi, the shea tree ; but *kārēje*, shea trees.

derewol, paper.

o hēniti, he was content.

All trisyllabic derived verbs follow *heniti*.

In *polysyllables* the accent is free, but is usually on the penultimate, unless a long vowel attracts it to another syllable, ex.

kabḥantēdo, bride.

anditinámwol, riddle.

dewerdirāwo, brother.

batākewol, letter.

gēdīgu, portion.

gēdīgūji, portions.

o henitinórto mo toro, he rewarded him to his great satisfaction with 3d.

8. Liaison. When a word ends in a vowel, as the great majority of words do in Fulani, and the succeeding word begins with a nasal, then that nasal is sounded as part of the preceding word, ex.

be njehi (sounded as *ben-jehi*), they went.

di ngurti (sounded as *din-gurti*), they came out.

ha nder (sounded as *han-der*), into.

Similarly, to the beginner, *mi nyifa yile* ? shall I extinguish the fire ? will sound more like *min-yifai-ile* ?

9. Syllable Division. In English, in such a word as 'bitter', the *t* is divided between one and two syllables; but a Frenchman would divide the word thus—'bit-ter'. Similarly in Fulani, such a word as *nagge*, cow, must be pronounced *nag-ge*. When the syllable has a long vowel or a diphthong the division is clear, ex.

sā-re, a compound.

lī-ngu, fish.

sau-ru, a stick.

fā-lū-ru, cat.

But when the vowel is short, the point where one syllable ends and another begins mainly depends on fresh stress or impulse of breath, ex.

wāri, came.

lēngu, louse.

labangal, bridle.

bernde, the heart.

10. In such words as *lingu*, where the preceding vowel is long, the *n* is assimilated to the *q* in the plural, but such words as *tēngu*, where the preceding vowel is short, retain the *n*, ex.

lingu, pl. *līddi*

tēngu, pl. *tēndi*.

For the converse see chap. 7, para. 9, section 2.

11. Phonetic Chiasmus. Certain consonants are peculiar in that they go in pairs, a stop and a fricative, the stops being used as the initial consonant for the singular of **personal** nouns, the plural of **non-personal** nouns and the plural of verbs, and the fricatives being used for the plural of **personal** nouns, the singular of **non-personal** nouns and the singular of verbs. This peculiarity is referred to by Gaden as 'les alternances entre constrictives et occlusives'; Reichardt calls it the 'permutation of initial consonants', and the Germans call it 'polarity'. To me it seems much better to borrow a grammatical term from Greek and call it phonetic chiasmus. The appropriateness of this term is readily illustrated thus:

male person, *gorko* *worɓe*, male persons.

male dog, *wordu* *gorɗi*, male dogs.

female person, *debbo* *reɓɓe*, female persons.

female dog, *reuru* *debbi*, female dogs.

12. The consonants which change are as follows:

voiced-stop-labial	<i>b</i>	...	<i>w</i>	voiced-fricative-labial
voiceless-stop-labial	<i>p</i>	...	<i>f</i>	voiceless-fricative-labial
voiced-stop-velar	<i>g</i>	...	<i>w</i>	voiced-fricative-labial
voiceless-stop-velar	<i>k</i>	...	<i>h</i>	voiceless-fricative-glottal
voiced-stop-palatal	<i>j</i>	...	<i>y</i>	voiced-fricative-palatal
voiceless-stop-palatal	<i>ch</i>	...	<i>s</i>	voiceless-fricative-lingual
voiced-stop-dental	<i>d</i>	...	<i>r</i>	voiced-rolled-fricative-lingual

For the application of these changes see chapters 3, 4, 11, and 18.

13. The following universal phonetic changes also take place regularly in the language:

(1) *U* and *W*. When *u* occurs in the diphthongs *au* or *eu* they may be monophthongized and the first element lengthened, ex.

neure, pl. *nēwe*, the palm. *wauru*, pl. *gāwi*, well.

Conversely if a word is lengthened, chiefly in verbs or nouns derived from them, *aw* may become *au*, and *ew* become *eu*, ex.

sāwa, wrap up. *saula*, unwrap.
wāwa, be able. *baude*, power.
rēwa, follow, obey. *reūbe*, women.

(2) *I* and *Y*. A *y* may become the *i* of the diphthong *ai* on lengthening, as in the formation of nouns; ex.

o māyi, he died. *maide*, death.

Conversely the *i* of the diphthong *ai* may become *y*; ex.

nai, four. *nayaḥo*, fourth.

Sometimes, however, the *i* is elided; ex.

haire, stone. *ka'e*, stones.

(3) *D* and *L*. The voiced stop *d* may become the voiced fricative *l*, usually for the formation of the plural, and once (?) for an initial change; ex.

jaudi, pl. *jaule*, wealth. *hītānde*, pl. *kitāle*, year.
larugo, to look. *darorgāl*, mirror.

(4) *G* may become:

- (a) *d*, ex. *dammugal*, pl. *dammude*, door.
- (b) *l*, ex. *jaungal*, pl. *jaule*, guinea-fowl.

(5) *M* and *B*. Examples are:

yulmerre, pl. *yulbe*, charcoal.
fimde, pl. *pible*, knot.

CHAPTER 2

1. There is no article in Fulani, and therefore

puchu = a horse, or the horse.

wuro = a town, or the town.

gorko = a man, or the man.

2. **Case.** There are no declensions, and the case is shown by the position of the noun or pronoun in the sentence.

3. **The Nominative Case.** The substantive comes before the verb, ex.

lāmīḍo wari, the king came. *gorko jāli*, the man laughed.

ngu dayi, it (i. e. a horse) was a long way off.

But the 1st person singular and the 2nd persons singular and plural of the personal pronouns may come after the verbs: see chap. 15 par. 3, for further examples.

koiḍol am ngol ngi' mi, my dream which I saw.

4. **The Accusative Case** comes after the verb; ex.

tigōwo sōdi gauri, the merchant bought some corn.

mi yi'i tigowo, I saw the merchant.

5. **The Genitive Case.** The thing in possession comes before the possessor; ex.

puchu lāmīḍo, the king's horse.

puchu ngu lāmīḍo, the king's horse.

rāwāndu bāba māko, his father's dog.

6. **The Dative Case.** A noun in the dative stands before a noun in the accusative, but after a pronoun in the accusative; ex.

machuḍo hōkki puchu gauri, the slave gave the horse some corn.

machuḍo hōkki ndi puchu, the slave gave it to the horse.

jeyado hōkki ngu gauri, the slave gave it some corn.

marado hōkki ngu ndi, the slave gave it it.

7. **Gender.** There is no distinction of gender. For persons different words are usually employed to denote the sex, and the sex of animals is usually shown by referring to them as male or female; ex.

gorko, man.

bābā, father.

debbo, woman, wife.

dada, mother.

biḍḍo gorko,¹ boy.
bingel gorgel, boy.
machuḍo,² male slave.
ngāri, bull.
gorgu, stallion.

biḍḍo debbo, girl.
bingel deyel, girl.
korḍo, female slave.
nagge, cow.
dewu, mare (*puchu* being understood).

rawāndu wōrdu,³ dog.
nyiwa gorga, male elephant.
jaungal gorgal, cock guinea-fowl.

rawāndu reuru, bitch.
nyiwa dewa, female elephant.
jaungal dewal, hen guinea-fowl.

8. For the rules which govern the various forms of *gorko* and *debbo* see chapters 6 and 17; and for the plurals see chapter 3.

Vocabulary 1.

mi, I.
o, he.
yi'i, saw.
wodi, have.
waddi, brought.

yam, me.
mo, him.
mbewa, goat (female).
lāwḥl, road.
sūdu, house.

amma, but.
diga, from.
be, and, with.
nder, in.
ha, on, at, to, where from.

Exercise 1.

Lamiḍo wodi puchu. Mi yi'i mo nder wuro. Baba sodi ngari, amma dada sodi nagge. O yi' i nyiwa ha lawḥl. Machuḍo waddi jaungal be gauri. Gorko yi' i yam nder sutu.

Exercise 2.

I have a horse and a cow. He saw the king in the town. The merchant gave the slave a ḍōg. A man brought him. The woman bought a goat. The mother brought a cow from the town.

CHAPTER 3

NUMBER. THE PERSONAL CLASS.

1. The changes which a noun may undergo to show the plural primarily depend on to which of the two comprehensive classes the noun belongs, to the **personal**, or human, class, or

¹ *Bingel gorko* is heard colloquially.

² *Jeyado* is a slave of either sex.

³ The *d* would appear to be used to distinguish it from *rawandu woru*, one dog.

to the **non-personal**, or non-human and thing, class. This division is extremely important for it is the fundamental principle of the genius of the language.

2. The consonants which change for **personal** nouns under the laws of phonetic chiasmus are repeated here :

Sing.		Pl.	Sing.		Pl.
<i>b</i>	...	<i>w</i> or <i>g</i>	<i>j</i>	...	<i>y</i>
<i>ch</i>	...	<i>s</i>	<i>k</i>	...	<i>h</i>
<i>d</i>	...	<i>r</i>	<i>p</i>	...	<i>f</i>
<i>g</i>	...	<i>w</i> or <i>y</i>			

3. It must be noted that the 'dotted letters', the nasalized consonants, and nouns from other languages do not change; ex.

Sing.	Pl.	Sing.	Pl.
<i>bingel</i>	<i>bikkoi</i> , child.	<i>ḍanido</i>	<i>ḍaniḥe</i> , sleeper.
<i>nyāmōwo</i>	<i>nyamoḥe</i> , eater.	<i>yāmōwo</i>	<i>yamoḥe</i> , questioner.
<i>Hausajo</i>	<i>Hausa'en</i> , a Hausa.	<i>Kolejo</i>	<i>Kol'e'n</i> , a Beriberi.

Note the exception : *kilajo*, pl. *kila'en*, a smith, and see also chap. 4, para. 6, for the rules as regards augmentatives.

4. The **personal** class, whose distinguishing ending in the singular is *o* (usually *wo*, *ḍo*, *ko*, *jo*, *bo*), may be subdivided according to the formation of the plural :

- (1) Plural ending in *ḥe*.
- (2) Plural ending in *'en*.

5. **Plurals in *ḤE***. The singular may end in :

(1) *owo*. This ending denotes the noun of the agent : see chap. 18, para. 1.

Sing.	Pl.	Sing.	Pl.
<i>konowo</i>	<i>honoḥe</i> , warrior.	<i>nelowo</i>	<i>neloḥe</i> , a sender.
<i>chehowo</i>	<i>sehoḥe</i> , carpenter.	<i>nafowo</i>	<i>nafōḥe</i> , a useful person.
<i>demowo</i>	<i>remoḥe</i> , husband-man, farmer.		

(2) *ḍo*. This ending denotes participial origin.

<i>lamido</i>	<i>lamiḥe</i> , a king.	<i>machudo</i>	<i>machuḥe</i> , a slave.
<i>kodo</i>	<i>hoḥḥe</i> , a stranger.	<i>nelado</i>	<i>nelaḥe</i> , a messenger.
<i>pataḍo</i>	<i>fataḥe</i> , a fool.		

(3) *ko, bo, jo, ŷo, lo.*

<i>gaināko</i>	<i>wainābe</i> , herdsman.	<i>paŷo</i>	<i>fāiŷe</i> , youth.
<i>Arābo</i>	<i>Arābŷe</i> , an Arab.	<i>pukarajo</i>	<i>fukaraŷe</i> , pupil.
<i>gujjo</i>	<i>wuiŷe</i> , a thief.	<i>Pullo</i>	<i>Fulŷe</i> , a Fulani.
<i>bappaŷo</i>	<i>wappāiŷe</i> , paternal uncle.		

6. Plurals in 'EN. The singular mostly ends in *jo*. In the singular the accent is on the penultimate and in the plural on the antepenultimate.

Sing.	Pl.
<i>meréjo</i>	<i>méré'en</i> , a worthless person.
<i>anabíjo</i>	<i>ánabo'en</i> , prophet.
<i>Turankéjo</i>	<i>Turánke'en</i> , European, Englishman.

7. Words showing relationships have two forms: one, having a general application, being an ordinary noun; the other, having the function of a noun plus a singular pronoun, being particular in application. Examples of the general forms are:

Sing.	Pl.
<i>jaumirawo</i>	<i>jaumiraŷe</i> , lord, master.
<i>bandirawo</i>	<i>bandiraŷe</i> , kinsman, fellow tribesman.
<i>dewerdirawo</i>	<i>dewerdiraŷe</i> , brother.
<i>tanirawo</i>	<i>taniraŷe</i> , grandchild.
<i>esirawo</i>	<i>esiraŷe</i> , father- mother- son- daughter- in-law.
<i>sobirawo</i> ¹	<i>sobiraŷe</i> , friend.

Examples of the particular forms are:

<i>jaumam</i> , ² my master.	<i>bandam</i> , my kinsman.
<i>jauma</i> , your master.	<i>banda</i> , your kinsman.
<i>jaumum</i> or <i>jaumiko</i> , his master.	<i>bandum</i> or <i>bandiko</i> , his kinsmen.
<i>jaumam'en</i> , my masters.	<i>bandam'en</i> , my kinsmen.
<i>jauma'en</i> , your masters.	<i>banda'en</i> , your kinsmen.
<i>jaumum'en</i> or <i>jaumiko'en</i> , his masters.	<i>bandum'en</i> or <i>bandiko'en</i> , his kinsmen.

¹ *Sobirawo* does not follow the ordinary rules, the other forms being *soba* and *sobaŷo*.

² *Jaumiko am* is heard colloquially (Kamberire).

<i>derdam</i> , my brother.	<i>biyam</i> , my son.
<i>derda</i> , your brother.	<i>biya</i> , your son.
<i>derdum</i> or <i>derdiko</i> , his brother.	<i>biyum</i> or <i>biyiko</i> , his son.
<i>derdam'en</i> , my brothers.	<i>biyam'en</i> , my sons.
<i>derda'en</i> , your brothers.	<i>biya'en</i> , your sons.
<i>derdum'en</i> or <i>derdiko'en</i> , his brothers.	<i>biyum'en</i> or <i>biyiko'en</i> , his sons.

The corresponding plurals of these forms are provided by the ordinary nouns and pronouns ; ex.

<i>jaumirawo amin</i> , our master.	<i>bandirabe mabbe</i> , their kinsmen.
<i>dewerdirawo modon</i> , your brother.	<i>bibbe modon</i> , your children.

8. *baba*, *babirawo*, *babirabe*, father, and *dada*, *dadirawo*, *dadirabe*, mother, do not take the particular forms ; ex.

baba am, my father. *dada mako*, his mother.

and when they are used of animals they take a **non-personal** ending ; ex. *babaru*, pl. *babaji*, father dog.

Similarly in all other cases, the appropriate **non-personal** ending must be substituted for *awo* and *ko* ; ex.

horre, *jaumire subaha*, the star, the lord of the morning.

rawandu yehi sumo, *fotti be bandiru*, the dog went to the market and met another dog.

9. The following nouns are to be noted :

Sing.	Pl.
<i>neddo</i>	<i>himbe</i> , man, people.
<i>saro</i>	<i>saraji</i> , parent.
<i>tagado</i> and <i>tagu</i>	<i>tagabe</i> , people.
<i>dimo</i>	<i>rimbe</i> , free man.
<i>bero</i>	<i>werbe</i> , a host.
<i>tembo</i>	<i>tembupe</i> , naked.
<i>dakare(hitire)</i>	<i>dakaje(kitije)</i> a (renegade Fulani) woman of loose morals.

Vocabulary 2.

<i>am</i> , my.	<i>toi</i> , where.	<i>mi yidi</i> , I want.
<i>ha</i> , thy.	<i>waddu</i> , bring.	<i>yechu</i> , tell.
<i>mako</i> , his.	<i>waddanam</i> , bring me.	<i>yamu</i> , ask.

Exercise 3.

Yechu kilajo mi yidi chehowo. Waddu wainabe ha wuro. Yamu mo toi o yi'i sobajo am. Waddanam baba mako be

dada mako. Mi wi'i ma, 'waddanam koḍo'. Lamido yami demowo ha toi o sodi gauri. Konowo yi'i hobbe nder wuro, amma o yechai yam.

Exercise 4.

My friend the blacksmith bought a horse. Bring me a carpenter from the town. I saw an Arab on the road. Where did you see him? The free man gave his parents a cow. I want you to bring your goat. Tell the farmer to tell his slave to give the herdsman some corn.

CHAPTER 4

THE NON-PERSONAL CLASS OF NOUNS.

1. For sake of reference the initial consonants which change are here repeated:

Sing.		Pl.	Sing.		Pl.
<i>w</i>	...	<i>b</i> or <i>g</i>	<i>s</i>	...	<i>ch</i>
<i>r</i>	...	<i>d</i>	<i>y</i>	...	<i>j</i> or <i>g</i>
<i>h</i>	...	<i>k</i>	<i>f</i>	...	<i>p</i>

The following exceptions should be noted:

Sing.	Pl.
<i>kosngal</i>	<i>kosde</i> , leg.
<i>jungo</i>	<i>jude</i> , hand.
<i>jokkere</i>	<i>jokke</i> , joint.
<i>kesi</i> the lumbar region.	

See also chap. 18.

2. Another point to be noticed is that a nasalization in the singular is usually dropped in the plural, unless the noun is derived from a nasalized verb; ex.

<i>mbewa</i> , pl. <i>be'i</i> , goat.	<i>nyalaumare</i> , pl. <i>nyalaumaje</i> , day.
<i>ngari</i> , pl. <i>ga'i</i> , bull.	<i>ngesa</i> , pl. <i>gese</i> , farm.

3. With many exceptions certain singular endings may be said to denote classes of things, thus:

- (1) *-am* often denotes fluids.
- (2) *-hi* " " trees.
- (3) *-al* " " (a) birds or (b) certain utensils.
- (4) *-u* " " animals.
- (5) *-a* " " large animals and other augmentatives.
- (6) *-el* " " diminutives.

These are only a selection, and illustrative lists are given in Appendix i. Westermann makes thirty-five classes of nouns, placing, e. g. *domru*, rat, and *nobru*, ear, in Class 14 and *wandu*, monkey and *bandu*, body, in Class 18, whilst *huḍo*, grass, is the only member of Class 17! It certainly is difficult to deal with the **non-personals** succinctly, and in the rules which follow the meanings of the nouns have been ignored and the lists made according to the formation of the plural.

4. The plural always ends in either *e* or *i*. If in the last syllable of the singular there is

(1) *a*, *e*, or *i* the plural usually takes *e*.

(2) *o* or *u* „ „ „ „ *i*.

But note:

(a) if the singular actually ends in *o* the plural usually takes *e*.

(b) in the case of augmentatives the plural ends in *o*.

(c) in the case of animals the plural usually ends in *i*.

5. **Rule 1.** Polysyllables ending in *hi* and *al* and some in *re* take *je* instead of the last syllable of the singular; ex.

dukuhi, *dukuje*, pawpaw tree. *kābiwal*, *kabje*, horse-radish
rukure, *dukuje*, pawpaw fruit. tree.
hebere, *kebeje*, stirrup. *gabare*, *gabaje*, the chest.
lagawal, *lagaje*, bow.

Rule 2. Polysyllables ending in *gal* take *de*, and those in *gol* take *di*. They are mostly derived from verbs: see chap. 18, para. 3.

ḍammugal, *ḍammude*, doorway. *joḍirgal*, *joḍirde*, stool.
juggirgal, *juggirde*, picketing *jabrugal*, *jabrude*, sole of the
peg. foot.
tadorgol, *tadordi*, belt, girdle. *bindirgol*, *bindirdi*, pen.

Rule 3. Polysyllables ending in *ol* or *ru* take *ji*; ex.

chirapamwol, *chirapamji*, girth. *jolloru*, *jolloji*, gourd, water-
bottle.

Rule 4. Nouns in *de* which are derived from verbs take *de*. Others in *de* take either *de* or *le*; similarly with nouns ending in *di*; ex.

jangirde, *jangirde*, school. *julirde*, *julirde*, mosque.
wakkude, *bakkude*, beard. *fayande*, *payande*, pot.
faltude, *pattule*, district. *hitande*, *kitale*, year.

jamdi, jamde, iron.

mbodi, boḍḍe, snake.

doudi, doule, shade, shadow.

ḥudi, ḥule, swelling.

hunde, thing, has an ordinary plural *kuje*; and a second one, *kujaji* implies a great quantity of small things.

Rule 5. Other nouns in *re* drop that syllable, or if disyllabic the *r* is elided, and if the first syllable has a diphthong in it the simple vowel only is kept, except in a *u* diphthong; ex.

yitere, gite, eye.

haire, ka'e, stone.

hore, ko'e, head.

hinere, kine, nose.

ḥoire, ḥo'e, kidney.

neure, newe, the palm.

The following are to be noted:

(a) *rāndere, dane*, egg; *ruldere, dule*, cloud. In these the *d* is dropped in the plural because it is only euphonic in the singular.

(b) *ujinere*, thousand has both *ujineje*, thousands, and also *ujine*, as in *ujine lati*, 3,000.

(c) *temerre, 100*, has *temedde* for its plural.

(d) *serre*, a cowry shell, has for its plural *chede*, which is used to mean 'money'; the pronoun is *ḍe*.

(e) *yukre*, hump (of animals) has *yuge* for its plural.

Rule 6. Disyllables in *ol* change it into *i*; those in *gol* (*ngol*) into *li*; ex.

kuroḷ, kuri, arrow.

kofngol, kofli, greeting.

lawol, labi, road.

ḥoggol, ḥoggi, string.

tufgol, tufti, snare.

chekgol, chekli, a crack.

Rule 7. Disyllables in *al* change into *e*. Those in *gal* change into *ḍe* or *le*. Those in *o* or *i* change into *e*.

laral, lare, skin, leather.

jaraḷ, jare, barbed spear.

leggal, leḍḍe, tree.

dāgo, dage, mat.

wuro, gure, town.

lāḥi, lāḥe, knife.

luwal, luwe, horn.

ḍemgal, ḍemde, tongue.

jaungal, jaule, guineafowl.

labbo, labbe, flat spear.

wamgo, bamle, pagan village.

joyi, joye, red silk cotton tree.

Note the exceptions: *hudo, hudoji*, grass, *hako, hakoji*, leaf, *boro, boroji*, bag.

Rule 8. Nouns ending in *du* take *ḍi* or *li*; other *u* endings change the *u* to *i*; ex.

rawandu, dawadi, dog.

feḍendu, peḍeli, nail.

wandu, badi, monkey.

ḥandu, ḥalli, body.

sudu, chudi, house.
bululu, bululi, sweat-bee.
bulku, bulki, pot.

redu, dēdi, stomach.
mbabbatu, babbati, locust.

Rule 9. Disyllables in *ru* change the *r* into a labial with *i*, and a preceding *f* is assimilated to the labial ; ex.

nofru, noppi, ear. *hofru, koppi*, knee.
ndombru, dombi, rat. *fouru, pobbi*, hyena.
 Exceptions: *wauru, gawi*, well, spring ; *bāru, bāhi*, quiver.

Rule 10. Disyllables in *ngo* take *de* or *li*. Nouns ending in *ngu* change the last syllable into *di* ; ex.

jūngo, jūde, hand. *dango, daude*,¹ thigh.
felmango, pelmali, thunder. *sa'ango, cha'ali*, roar, as of the
tēngu, tendi, louse. wind.
līngu, liddi, fish. *gilngu, gildi*, caterpillar.

Rule 11. Nouns ending in *ri* take various endings ; ex.

marori, maroje, rice. *kurori, kuroje*, meal, flour.
mbuširi, buše, gruel. *besdari, besdaje*, the so much
jumri, jume, honey. for luck in trading.
njaudiri, jaudi, ram. *ngari, ga'i*, bull.
gauri, gaweje, corn. *nyiri, nyirije*, a food.
ndiuri, no pl., wild animals.

Rule 12. For the plural of nouns ending in *a* no general rules can be given. Examples are :

ngēloba, gelodi, camel. *tirewa, tireji*, giraffe.
nyiwa, nyibi, elephant. *lelwa, lelji*, gazelle.
mbewa, be'i, goat. *mbala, bali*, ewe.
ngesa, gese, farm. *gasa, gasaji*, hair.
ngaska, gasde, hole. *domka, domkaji*, thirst.
boḍenga, boḍeli or *boḍengaji*, *teddenga, teddeli*, weight,
 integrity. honour.

Rule 13. Nouns ending in *am* are not generally used in the plural. Examples are :

ndiyam, pl. *di'ele*, or *diyamji*, *nyebbām*, pl. *nyebbāmji*, butter
 water. oil.
kosam, pl. *kosanji*, milk. *mbosam*, pl. *bosamji*, marrow.

¹ The *u* is inserted to distinguish it from *daḍe*, the plural of *dande*, the neck.

Rule 14. *ki* is the ending for verbal nouns. The few ordinary nouns ending in *k* take *de* in the plural ; ex.

hunduko, kundude, mouth.

ngaska, gasde, hole.

bulki, bulde, a thorn tree.

nafki, nafde, armpit.

bedki, dawn, *guraki*, just after noon, *saididki*, just before sunset are not used in the plural.

Rule 15. Words ending in *dum* are participial in form, but a few nouns are found with this ending and form the noun of the instrument. The plural ends in *de*. This *dum* ending is the generic form, and in some cases the appropriate class ending (*gal* or *gol*) would be used ; see rule 2.

jardudum, jardude, something to drink with, a cup, glass.

disrudum, disruđe, something to drive in, a peg, nail.

(*buwirgol, buwirdi*), something to sweep with, a broom.

(*omtirgal, omtirde*), a key.

Rule 16. The ending *jum* is the non-personal form of *owo*, the ending of the noun of the agent : the plural ends in *ji*. The *jum* ending is the generic word and is used in an indefinite sense. The ending, however, changes when necessary to agree with specific nouns (see chap. 7, para. 6). Thus *garojum*, a comer would be applied to something unrecognized. If it proved to be a horse the form would be *garowu*, but if a hyena, *waroru*.
renu bati ma gam garoji jemma, watch over your sheep against the comers of the night.

faturu yārdan be demgal gam majum min bi'i inde maru yardoru demgal, the cat drinks with its tongue ; therefore we say the cat is a tongue drinker.

Rule 17. The following are abstract nouns and only have singular forms. *ku* is the more common ending for abstract nouns, many of which are borrowed from the Arabic.

mūfo, will.

mūyal, patience.

adilaku, justice.

pukaraku, pupilship.

keferaku, paganism.

sukaku, youth.

yafuye, pardon.

yerduye, consent.

Rule 18. The following are examples of nouns with only plural forms :

disde, forceps.

mekesje, scissors.

bijordi, comb.

baude, power.

Rule 19. For compound nouns no rules can be given ; the general sense and the relative importance of the component words seem to be determining factors. Examples are :

hawo-kosgal, pl. *hawo-kosde*, the instep.

kombowal-lesdi, pl. *komboje-lesdi*, train.

hunduko-londe, pl. *kundude-lode*, 'spout'.

6. Augmentatives and Diminutives. Ordinarily one only hears the augmentatives and diminutives of a few nouns in very common use, but theoretically every noun, personal and non-personal, has augmentative and diminutive forms. If the noun begins with a consonant subject to change then the augmentative and diminutive forms begin with a stop, with *b* or *d* or *g* nasalized, except in the diminutive singular of non-personal nouns. The following examples show how the various forms are derived. Note that the augmentatives and diminutives of male and female persons and animals are the same.

Sing.	Pl.	Aug. Sing.	Aug. Pl.	Dim. Sing.	Dim. Pl.
<i>chhowo</i>	<i>sehobe</i>	<i>chhowa</i>	<i>chehoho</i>	<i>chehoyel</i>	<i>chehohoi</i>
<i>demowo</i>	<i>remohe</i>	<i>ndemowa</i>	<i>ndemoho</i>	<i>demoyel</i>	<i>ndemohoi</i>
<i>dimo</i>	<i>rimbe</i>	<i>ndima</i>	<i>ndimo</i>	<i>dimel</i>	<i>ndimoi</i>
<i>gujjo</i>	<i>wuihe</i>	<i>nguya</i>	<i>nguyo</i>	<i>guyel</i>	<i>nguyoi</i>
<i>pukarajo</i>	<i>fukarabe</i>	<i>pukarawa</i>	<i>pukaraho</i>	<i>pukarayel</i>	<i>pukarahoi</i>
<i>merejo</i>	<i>mere'en</i>	<i>mercwa</i>	<i>mereho</i>	<i>mereyel</i>	<i>merehoi</i>
<i>lamido</i>	<i>lamibe</i>	<i>laminga</i>	<i>lamiko</i>	<i>lamingel</i>	<i>lamkoi</i>
<i>baddo</i>	<i>wadbe</i>	<i>mbanga</i>	<i>mbadko</i>	<i>bangel</i>	<i>mbadkoi</i>
<i>gorko</i>	<i>worbe</i>	<i>ngorga</i>	<i>ngorko</i>	<i>gorgel</i>	<i>ngorkoi</i>
<i>debbo</i>	<i>ruhe</i>	<i>nde'wa</i>	<i>nde'ho</i>	<i>deyel</i>	<i>nde'hoi</i>
<i>wordu</i>	<i>gordi</i>	<i>ngorga</i>	<i>ngorko</i>	<i>gorgel</i>	<i>ngorkoi</i>
<i>reuru</i>	<i>debbi</i>	<i>nde'wa</i>	<i>nde'ho</i>	<i>deyel</i>	<i>nde'hoi</i>
<i>haire</i>	<i>ka'e</i>	<i>ka'a</i>	<i>ka'o</i>	<i>ka'el</i>	<i>ka'oi</i>
<i>puchu</i>	<i>puchi</i>	<i>pucha</i>	<i>pucho</i>	<i>puchel</i>	<i>puchoi</i>
<i>nagge</i>	<i>na'i</i>	<i>nagga</i>	<i>na'o</i>	<i>naggel</i>	<i>na'oi</i>
<i>rawandu</i>	<i>dawadi</i>	<i>ndawanga</i>	<i>ndawako</i>	<i>dawangel</i>	<i>ndawakoi</i>
<i>fayande</i>	<i>payande</i>	<i>payanga</i>	<i>payanko</i>	<i>payangel</i>	<i>payankoi</i>
<i>wandu</i>	<i>badi</i>	<i>mbanga</i>	<i>mbako</i>	<i>bangel</i>	<i>mbakoi</i>
<i>kirke</i>	<i>kirkeji</i>	(<i>kirka</i>)	<i>kirko</i>	(<i>kirkel</i>)	<i>kirko</i>
<i>domka</i>	<i>domkaji</i>	<i>domkawa</i>	<i>domkaho</i>	<i>domkayel</i>	<i>domkahoi</i>
<i>mayo</i>	<i>maje</i>	(<i>maya</i>)	<i>maho</i>	<i>mayel</i>	<i>mahoi</i>
<i>ngesa</i>	<i>gese</i>	<i>ngesa</i>	<i>ngeso</i>	<i>gesel</i>	<i>ngesoi</i>
<i>dango</i>	<i>daude</i>	<i>ndanga</i>	<i>nda'uko</i>	<i>dangel</i>	<i>nda'ukoi</i>
<i>dande</i>	<i>dade</i>	<i>ndanga</i>	<i>ndako</i>	<i>dangel</i>	<i>ndakoi</i>
<i>wamde</i>	<i>bamde</i>	<i>mbamga</i>	<i>mbamko</i>	<i>bangel</i>	<i>mbamkoi</i>

The meanings of the above nouns are: carpenter, farmer, freeman, thief, pupil, vagabond, king, maker, male person.

female person, male dog, female dog, stone, horse, cow, dog, pot, monkey, saddle, thirst, river, farm, thigh, neck, donkey.

The diminutive plural may end in either *oi* or *on*.

Vocabulary 3.

<i>min</i> , we, us.	<i>hokkam</i> , give me.	<i>wi'i</i> , said.
<i>on</i> , you.	<i>andi</i> , know.	<i>nani</i> , heard.
<i>be</i> , they, them.	<i>fami</i> , understood.	<i>mi famai</i> , I have not understood.

Exercise 5.

A andi ha toi o yi'i be? Mi anda. O wi'i be chodi puchi. Mi famai. Moi (*who*) sodi puchi? A nani ha toi be chodi di? Mi nanai. Waddanam lagawal be kuri. Mi yi'ai on ha nder jangirde. Hokkam tadorɔl am; waddanam mekesje.

Exercise 6.

Do you know where he bought his milk? He said he saw your goats in the pagan village. Do you not understand? I want some butter. They heard that he bought a camel. I did not see you in the mosque. Where did you see my knife?

CHAPTER 5

PRONOUNS FOR THE PERSONAL CLASS.

1. **The Disjunctive Personal Pronouns**, i.e. the form of the pronoun when not used with a verb, are as follows:—

<i>min</i> , I.	<i>enen</i> , <i>minin</i> , we.
<i>an</i> , thou.	<i>onon</i> , you.
<i>kanko</i> , he, she.	<i>kambe</i> , they.

enen, we, including the person addressed. Cf. *en*, *meden* (*me'en*) below.

minin, we, excluding the person addressed.

na is used with this form to express 'not', ex. *na an*, not you.

2. The Conjunctive Personal Pronouns, i.e. the form used in conjunction with the verb, are as follows :

<i>Nom.</i>	<i>Accus.</i>	<i>Nom.</i>	<i>Accus.</i>
<i>mi</i> , I.	<i>yam</i> , me.	<i>min</i> , <i>en</i> , we.	<i>min</i> , us.
<i>a</i> , thou.	<i>ma</i> , thee.	<i>on</i> , you.	<i>on</i> , you.
<i>o</i> , he or she.	<i>mo</i> , him or her.	<i>be</i> , they.	<i>be</i> , them.

See also chap. 13, para. 2, chap. 15, para. 3, and chap. 16, para. 3.

3. The Possessive Pronouns. The simple forms are :

<i>am</i> , my.	<i>amin</i> , <i>meden</i> , ours.
<i>ma</i> , <i>māda</i> , thy.	<i>mon</i> , <i>modon</i> , yours.
<i>māko</i> , his, hers.	<i>mābbe</i> , theirs.

They follow the noun ; ex. *pucho mako*, his horse, and any other qualifying word comes after the possessive pronoun ; ex. *gidki lesdi mābbe duḍki*, their intense patriotism.

4. The 'neutral' form *mudum* or *mum* may be used instead of *mako* ; the plural form is *mudum'en* or *mum'en*. It may also be used impersonally.

ḍidawo don wondi be debbo mudum, the second man was there with his wife.

bi gertogal be dada mum, the chicken and its mother.

5. The Second Possessive, corresponding in meaning to the English 'mine', is formed by joining *jei* to the disjunctive pronoun. This *jei* is a defective verb, meaning '(he) is the owner'. The forms are :

minjei, *anjei*, *kankojei*, *mininjei*, *ononjei*, *kambejei*.

Connected with this form *jei* is *jaumu* or *jam*, pl. *jam'en*, meaning 'the owner of' or 'the one with'. It is joined to the noun by a hyphen ; ex.

jam-chede, the owner of the money. *jam'en-puchi*, the ones with the horses.

It is not used with *non-personal* nouns.

6. The accusative case is only used as the direct object of a verb. For the indirect object the possessive form is used after the preposition ; ex.

dou mako, on him ; *hakkunde mābbe*, between them ;
o dilli be mako, he went with him ;
to a yami haro am, if you ask after me.

Note the idioms :

ɓawo mako, after he had gone ; *haro maɓɓe*, at their place.
ɓe ngarti ha maɓɓe, they returned home.

7. The **Interrogative** personal pronoun is expressed by *moi* in the singular and by *ɓeye* in the plural with the form given in para. 1 ; ex.

min moi ? who am I ? *minin ɓeye* ? who are we ?
an moi ? who are you ? *onon ɓeye* ? who are you ?
kanko moi ? who is he ? &c. *kamɓe ɓeye* ? who are they ?
moi a yiɗi ? whom do you want ? *moi waddi ngu* ? who brought it ?

8. The **Interrogative Possessive** is formed by joining *jei* and *moi* into *moijei*, or by using *moi* simply ; ex.

moijei puchu ngu ? whose horse is this ?
minjei ngu, it is mine.
leso moi ? whose bed ? *kankojei*, his.
moijei ɓuri wodugo, whose is best.

9. The **Relative** pronoun is expressed :

(1) by *mo* in the singular and by *ɓe* in the plural ; ex.

tigowo mo a yi'i kengya mayi hande, the merchant whom you saw yesterday died to-day.

himɓe ɓe ngari hesikengya kotan jango, the men who came the day before yesterday will return to-morrow.

The relative 'whose' is expressed by adding the possessive *muɗum* or *muɗum'en* after the noun. See chap, 6, para. 10. Ex.
himɓe ɓe a yiɗi sodugo bali muɗum'en don do, the men whose sheep you wish to buy are here.

(2) by using a participle ; but with a negative the pronoun must be used ; ex.

worɓe dilluɓe Yola, the men who have gone to Yola.

toi worɓe ɓe ndillai Yola ? where are the men who have not gone to Yola ?

korɗo mbareɗo faɓɓijango, the slave who is to be executed the day after to-morrow.

Other examples are :

woda mo faddana on ɗum, there is nobody to ward it off from you.
mo sāli tokkugo, he who refuses to follow.

10. The **Indefinite** pronouns are :

godɗo, pl. *worɓe*, a certain one. *wāne*, so and so.
komoɗi, any one, every one. *kala goto fuh*, each.

Note that 'no one' is expressed by *komo*i plus a negative in the verb, or by *ta*, lest, with *mo*.

wobbe dilli, wobbe don, some went and some are here.

*komo*i *mari nagge soinde doggi ha mako*, every one who has a cow poverty has fled from him.

ta mo ndefa hande, no one must cook to-day.

mi hōkkan goto moḍon fuh sauru hande jemma, to-night I will give each of you a stick.

Colloquially, *go* or *go'o*, one, is heard for 'some'; cf. English 'one day, some day'; ex.

Reube go'o ngari, be mbi'i mo, 'Aiyē, *jurumḍum ḍume waḍi ma*?

Some women came and said to him, 'Alas, poor thing, what has happened to you?'

11. The **Reflexive** is shown by using *hore*, the head, ex.

min be hore am, I myself; *kambe be ko'e maḥbe*, they themselves.

Alla wallan wallube ko'e mum'en, God helps those who help themselves.

Note that in practice *kam*, meaning 'indeed', can sometimes take the place of the above form, ex.

min kam mi hosi ḍi, I indeed took them.

12. The **Reciprocal** pronouns are expressed by using a derivative verb. See chap. 17, para. 5.

13. The **Interrogative Adjectival** form is *moye* in the singular and *beye* in the plural.

moye gorko a yiḍi? which man do you want?

beye worbe mbaḍi ḍum? which men did it?

If a diminutive or augmentative is used the rules in chap. 6, para. 14, apply; ex. *ngēle.ḥingel*? which boy?

Another form is *moiḵo* which means 'what (sort of) man'. Note also *ḍumejo*? what nationality or tribe (is he)?

14. The **Demonstrative Adjectives** are:

o or *ḍo*, this (i.e. the one in view and near).

be, these.

on or *ḍon*, this (i.e. the one referred to).

ben, these.

to or *oya*, that (i.e. the one over there).

beya, those.

All these follow the noun: a more emphatic form which may precede the noun is *o'o*, this (here) *be'e*, these (here).

Examples are:

kilajo o'o welni kafaje nogas, this smith has sharpened 20 swords.

36 PRONOUNS FOR THE PERSONAL CLASS

demowo to waddanam mi jaungal, that farmer brought me a guineafowl.

heferbe beya nangi nyiwa, those pagans caught an elephant.

wala mo ho'i de sei sobajo am oya, except that friend of mine, nobody else could have taken it.

15. Alone is expressed by '*ferε mako*' (lit. *ferε* = another or different)

Same is expressed by '*go*' or '*go'o*' (lit. one) following *oya*; cf. para. 10.

gorko oya go, the same man; pl. *worbe beya go*.

16. It is suggested that this chapter be revised in conjunction with chapter 6, e.g. chap. 5, para. 9 with chap. 6, para. 9, &c.

Vocabulary 4.

jögu, take hold of.

yāru, take to.

horu, take away.

wudin, throw away.

yāru, drink.

resu, put.

nangu, catch.

wolwan, speak to.

be jogi, they took hold of.

be njāri, they took to.

be kori, they took away.

be ngudini, they threw away.

be njāri, they drank.

be ndesi, they put.

be nangi, they caught.

be mbolwani mo, they spoke to him.

Exercise 7.

Toi defte de mi resi ha do? A andi mo hori de? Moi yi'i ma a wudina dereji diya? Min nangi liddi kengya, min njari di ha lumu. Be'i demowo on njari ndiyam. Mi yi'i wane be wane, amma mi wolwanai be. Jaumam yidi dane; yechu jaumu-dane o wadda de. Puchu mako doggi, amma be nangi ngu. Baba mako mayi, dada mako mayi, lutti fere mako ha nder sudu.

Exercise 8.

Where are the papers which they brought me the day before yesterday? Whose horse is that in my farm? Take these fowls to the market, sell them, and bring me some corn. I saw so-and-so in the town, but he did not speak to me. They have caught the men who ran away. Who has refused to drink his water and has thrown it away? I have caught some fish, and I want you to take them to my house. Do you know where it is?

CHAPTER 6

THE NON-PERSONAL PRONOUNS.

1. There are various singular **Non-Personal** pronouns which correspond with the termination of the noun. In other words, the last syllable of the noun is repeated to form a pronoun, subject to the consonantal changes given in chap. 1, para. 12, and with a *g* or *d* nasalized. The complete list of these pronouns is as follows:

<i>nga</i>	<i>ngo</i>	<i>nde</i>	<i>ka</i>
<i>ngal</i>	<i>ngol</i>	<i>ndi</i>	<i>ko</i>
<i>nge</i>	<i>ngu</i>	<i>ndu</i>	<i>ki</i>
<i>ngel</i>	<i>dam</i>		<i>koi</i> or <i>kon</i>

Examples are:

ngal, it, i. e. the tree (*leggal*). *de*, they, i. e. the trees (*ledde*).
ndu, it, i. e. a hyena (*fouru*). *di*, they, i. e. hyenas (*pobbi*).

These forms are also used as demonstrative adjectives and relative pronouns; but frequently in fables the personal pronoun is used for animals.

2. In certain cases the appropriate pronoun is not obvious from the noun-ending. The majority of such will be shown in the dictionary. A few in common use are:

<i>feko ngo</i> , this cover.	<i>sekko ngo</i> , this mat.
<i>hudo ko</i> , this grass.	<i>puchu ngu</i> , this horse.
<i>lapi ki</i> , this knife.	<i>sirla ka</i> , these trousers.
<i>ndau ngu</i> , this ostrich.	<i>hala ka</i> , this talk.
<i>taba ki</i> , this tobacco.	<i>takaiho ko</i> , this soup.

Although *taba* is in common use *tabahi* is the correct form, and thus readily explains the pronoun. From this fact the deduction might be made that

sirla was originally *sirlaha*,
lapi was originally *lapahi*,

whilst possibly,

puchu was originally *puggu*.

Similarly *takai* is the word in everyday use for 'soup', but the older and correct form is *takaiho*. Thus one frequently hears *toi takai dum o ndefi*, where is the soup she has cooked? whereas the correct form is *toi takaiho ko o ndefi*.

3. From the 'neutral' form *dum* which approximates to the English 'it' are formed the plurals for all the other forms, by changing it into *de* or *di*, according to the ending of the plural noun, ex.

o wadi dum, na ? has he done it?

o hokki di ndi, he gave them (e.g. horses) it (e.g. corn).

4. If a noun of the **personal** class is used with a noun of the **non-personal** class, *dum* would be the appropriate pronoun, ex.

toni neddo ko dabbawa hebata dam (i.e. *ndiyam*), *sei dum maya*, if a man or an animal does not get it (i.e. water), 'he' will die.

5. **Possessive Pronouns.** *Ma* is the possessive root (cf. *o mari*, he has) and consequently any of the pronouns given in para. 1 above can be affixed to this root to show possession (just as *ko* and *be* are affixed to form the third personal possessives, chap. 5, para. 3), but the nasal must be elided, and a *d* changed to *r*, ex.

kosngal maga, its leg, i.e. the sheep's, *mbala (nga)* (note *kosngal mangal* = a big leg; *mbala manga* = a large sheep).

wicho maru, its tail, i.e. the monkey's, *wandu (ndu)*.

hore magu, its head, i.e. the horse's, *puchu (ngu)*.

julirde mago, its mosque, i.e. the town's, *wuro (ngo)*.

hako mako, its leaf, i.e. the cotton-tree's, *hottollo (ko)*.

berde maji, their hearts, i.e. the birds', *chpolli (di)*.

6. *Majum* is the 'neutral' form, and is often contracted into *man*. From *majum* the plurals of all the other *non-personal* possessives are formed by changing the *um* into *e* or *i* according to the ending of the plural noun.

7. All the forms may be used as the indirect object after a preposition, ex.

nder majam, in it (i.e. the water).

noi be mbaqata be majum ? what shall they do with it?

Note the idioms: *jango man*, on the morrow.

gam majum, that is the reason, therefore.

wakkati majum, when.

8. The **Interrogative** is expressed by *dume ?* what?

dume a waddi ? what have you brought?

gam dume o wadi dum ? why did he do it?

The **Interrogative Possessive** can be expressed :

(1) by using the form given in para. 14, in this manner :

nguye huri maunugo wicho, whose tail is longest? [Lit., which excels in size (as regards) the tail.

(2) By joining *toi* with *jei*, by which 'whose' in the sense of 'where' may be expressed

toije huri duḍugo ? whose is most ?

9. The **Relative** is shown by using :

(1) the appropriate pronoun from the list given in paras. 1 and 3 above ; ex.

sɔndu ndu mi nangi wati, the bird which I caught died.

Sometimes the pronouns are repeated ; ex.

bali ḍi ɓe chodi ḍi, ḍi mbati, or *bali ḍi ɓe chodi, ḍi mbati*, the ewes which they bought died.

Or sometimes no relative is used ; ex.

puchu mi sodi teli, the horse I bought broke loose.

(2) a participle, or the 'noun of the agent' ; ex.

kujeji kollaiḍi no ḍi mbarete, the details which show how they are to be done.

waddu gapalewɔl ɓurngɔl woḍugo, bring the best gown, lit. the gown which excels to be fine.

ḍum ḍo kanjum woni nyaundigu ha kujeji kaḍoji hottollo woḍugo, this then is a remedy for those things which prevent the cotton from flourishing.

(3) *ko*, the thing which ; ex.

mi ḍon yaha mi lara ko mi yiḍi, I am going to see what I want.
ko o muyata sei chehowo warla ɓawo ɓalde tati, what he wanted was for the carpenter to return after three days.

10. If two pronouns are used in one sentence, the first agrees with the noun and the second usually takes the neutral form ; ex.

sudu ndu mi joḍi ha muḍum yibbi, the house in which I lived fell down.

hande min gi'i hunde kayefi nde min meḍai yi'ugo ḍum, we saw an extraordinary thing to-day which we had never seen before.

11. The relative 'whose' is expressed by the appropriate pronoun plus *muḍum* after the noun ; ex.

wodi nokkufe ḍuḍḍe ḍe ndiyam muḍum woḍai, there are many places whose water is not good.

12. The Indefinite Pronouns are *ko* or *koɖume*, anything, and *kaza*, such and such a thing. 'Nothing' is expressed by *koɖume*, plus a negative in the verb; ex.

wodi koɖume, there is everything.

wala koɖume, there is nothing; idiomatically, it does not matter.

Frequently *wala* is used alone; ex. *wala fere*, there is nothing else.

to ko heɓi mo, if anything happens to him.

o waɗi kaza, amma mi yi'ai mo, he did such-and-such a thing, but I did not see him.

13. From the indefinite pronouns *godɗo* and *wofɓe* are formed the **Indefinite Adjectives** according to the rules given hereafter for the changes of adjectives. The forms thus obtained are identical with the *non-personal* forms of *gondo* and *wonɓe*, the present participle of the verb 'to be'; ex.

nyau ngongu, a certain illness.

rawandu wundu, a certain dog, but *mi yi'i wundu nder sudu*, I saw the dog which was in the house.

wodi kuɓeji kalluɗi godɗi nder majam, there are certain bad things in it.

14. The Interrogative Adjectival form is formed by adding *ye* or, if the pronoun ends in a consonant, *e* to the forms given in para. 1 above. They may be used absolutely if there is no doubt as to the thing in question, and they may come before or after the noun; ex.

nguye puchu? which horse?

ngeye nagge? which cow?

ngole ɓoggol? which string?

ngale certogal? which fowl?

ngaye mbala? which ewe?

ɗiye bali? which ewes?

ndeye deftere ma? which is your book? *nde*, this one.

hande ndeye? *Altine*, what is to-day? Monday.

15. If the noun is omitted the forms are as follows. For the rules governing these forms see chap. 7, paras. 6 and 7.

nguyewu? which (horse)?

ngeyeye? which (cow)?

nduyeru? which (house)?

ndeyere? which (book)?

ngalewal? which (fowl)?

ɗiyeji? which (ewes)?

If the noun is added the meaning almost becomes 'what sort of'; ex.

ndeyere deftere? what sort of book?

takaiho koyeho? what sort of 'food'?

be'i ɗiyeji? what sort of goats?

16. Demonstrative Adjectives. The forms given in para. 1 of this chapter are used to express 'this': they usually follow the noun. The *personal* form *o* or *do* is used with words of foreign origin, e.g. *misalu do*, this example; and by the uneducated it is frequently used for any of the other forms. Note:

(1) *n* is added to any of the above forms if the noun has already been referred to.

(2) *ya* or *a* is added to mean 'that'.

(3) The last vowel of a pronoun may be repeated for emphasis, and then it usually precedes the noun.

Examples are:

sudu ndu biri nduya, this house is better than that one.

bana duma, like that one, like the other one; as before.

o windi inde wuro ngo o jodi be inde lesdi ndi wuro ngon jodi,
he wrote the name of the town where he lived and the
name of the country where this town was.

waddu biche de'e haro Resident, bring these (here) tails to the
Resident.

sa'a chonaki ngo'ol derewol, the hour of the arrival of this paper.
mi yechai komoi o'o sirri, sei an, I have told nobody this secret
except you.

17. Just as *ma* is the possessive root, so *kan* is the demonstrative root, and any of the pronouns given in para. 1 can be added to it to signify, 'that is the one'; but the nasal of the pronoun must be elided and a *d* changed to *r*, whilst the *n* of the root *kan* is changed to *i* before this *r*. The neutral form is *kanjum* and from it is formed the plural for all the others. Cf. *majum*.

kanki, that is the one (sword, *kafahi*, *ki*).

kaire, that is the one (stone, *haire*, *nde*).

Ngol derewol mada? *Kangol*. Is this your book? It is.

Di puchi lamiḍo? *Kanji*. Are these the king's horses? They
are.

Compare the form of question in para. 14 above.

A yidi dane? *Kanje mi dabhitata*. Do you want some eggs?
They are just what I am looking for.

18. Every, each, are expressed by prefixing *ko* to the Interrogative adjective given in para. 14; ex.

konguye puchu, every horse; *kongale gertogal*, every fowl.

ndiyam lorta nder bulndu be konguye nyau ngu dam memi, the

water returns into the well with every disease which it has touched.

19. Other = *ferę*. Alone = *ferę mum*.

Next is usually translated by the ordinal numeral; but the participle of *tokkugo*, to follow, also expresses the idea.

Same is expressed by the numeral *go*, one, following the pronoun for 'that'; ex.

nokkure ndeya go, the same place, implying the place known and so unnecessary to say its name.

lumo ngoya go, the same market.

20. The word corresponding to the **personal** *jam* is the participle *marđum*, which, however, can also be used personally. The ending changes according to the rules given in the next chapter; ex.

Nagge marnge kosam? *A'a, nge wala kosam.* Is the cow in milk? No, it has no milk.

Vocabulary 5.

<i>firta</i> , untie.	<i>hoina</i> , loosen.	<i>wodi</i> , be good.
<i>wa'a</i> , mount.	<i>fidira</i> , hit.	<i>wawi</i> , be able.
<i>habba</i> , bind.	* <i>haba</i> , fight.	<i>nyāma</i> , eat.
<i>sāla</i> , pass by.	<i>sāla</i> , refuse.	<i>jođa</i> , sit down, live.
<i>jippa</i> , dismount.	<i>dou</i> , on, up.	<i>sikka</i> , surely.
<i>wi'ama</i> , it is said.	<i>fiba</i> , tie.	<i>hiddeko</i> , whilst, before.

Exercise 9.

Noi inde wuro ngo o jođi, be inde lesdi ndi wuro ngon jođi? Gaṃ ḍume a fiđiri gorko o'o be ḃodere dou hore mako? Sikka a wawai waḍugo ko a yiđi. Nangu hebere: mi yiđi wa'ugo. Wodi ndiyam ha lawol. Mi anda, amma wi'ama ngo'ol lawol wođai. Ta firtu kirke, sei a hoina nde; a habba puchu hiddeko ngu nyama gauri magu, to ngu sali nyamugo ndi, a hora. Toi kosḍe maru? Sobajo amin hokki ḍe rawandu, ndu nyami ḍe. Waddu leso ngo baba am wasi no ma dou muḍum. Ngoyewo leso a yiđi?

Exercise 10.

Surely they did not fight. I want to know the names of your towns. Tell your people not to run away when I dismount. On which horse shall I put the saddle? These eggs are bad: bring me some others. Which is your spear? That one. Is this your knife? No, but that one is. Formerly there were many

pagans, but the Fulani conquered their country, caught the men and the women, and made them slaves. Whose farm is this? It belongs to Hamidu. What is he doing? Nothing. What sort of boots do you want?

CHAPTER 7

ADJECTIVES.

1. In English the form of the adjective is the same whether it is used attributively or predicatively, e.g. 'black' remains unchanged whether we say 'the mat is black' or 'it is a black mat'. In Fulani these two sentences would appear as *dago ɓahwi* and *dago ɓalewo on*. In other words, the simple form of the 'adjective' in Fulani is always a verb, and corresponds to the English predicative use of the adjective; ex.

ndiyam luggi, the water is deep.

hendu fewi, the wind is cold.

lawol juti, the way is long.

bambaɗo hiɗi, the minstrel is old.

2. The attributive adjective in Fulani is really the participial form of the 'verb-adjective'; and the various forms it can take make it the most complicated part of Fulani grammar. Paras. 7 and 8 of chap. 13 must be read in conjunction with this chapter, and it is to be noted that whenever the word 'adjective' is used it will mean 'attributive-adjective', and 'verb-adjective' will mean 'predicative adjective'.

3. Adjectives of colour, adjectives formed from tribal names, and a few others, chiefly bodily attributes, end their neutral form in (e)*jum*: the others in *ɗum*; ex.

ranwi, it is white.

danejum, pl. *daneje* or *-ji*.

woji, it is red.

boɗejum, pl. *boɗeje* or *-ji*.

woɗi, it is good.

boɗɗum, pl. *boɗɗe* or *-ɗi*.

But see the exceptions in paras. 10 and 11.

4. **The *jum* class.** Further examples of verb-adjectives with the *jum* forms are:

ɓahwi, it is black—*ɓalejum*.

saiɗi, it is golden—*saiyejum*.

meridi, it is worthless—*merejum*.

mapindi, it is huge—*mapindijum*.

mukdi, it is deaf and dumb—*mukajum*.

5. The **Personal** form of the *jum* class ends in *jo* and the plural ends in *'en* and sometimes *be*; ex.

meréjo, pl. *méré'en*, an idler.

danejo, pl. *ranebe*, white man.

6. The **Non-personal** singular forms of *jum* may end in *h*-, *r*-, *w*-, *y*-, according to the ending of the noun, whilst the initial consonant of the singular adjective changes in accordance with the rules given in chap. 13, para. 8, which may be enumerated here: 'If a noun ends in *e*, *o*, *ru*, or *du* the initial consonant of the singular adjectival form here given changes chiasmically.' Naturally with a noun ending in *h*-, *r*-, *w*-, *y*- the adjectival ending is the same; ex.

awol bodewól, a red road.

furu woderu, a red hyena.

kafahi bodehi, a red sword.

labi bodeji, red roads.

pobbi bodeji, red hyenas.

kafaje bodeje, red swords.

7. The rules for these changes are as follows:

(1) Take the appropriate pronoun (see chap. 6, para. 1), eliding a nasal where it exists, change the consonant when possible (see remarks on phonetic-chiasmus, chap. 1) and substitute it for *jum*; ex.

Sing.

Pl.

(ngu) *puchu bodewu*

(ka) *sirla bodeha*

(ndu) *wandu woderu*

(ngo) *yeso wodewo*

(ngu) *bedu Kolewu*

(nde) *deftere Nasarare*

(nge) *nagge Fulfule*

nagge Bororoye

(ngu) *puchu Pulfulu*

(ngo) *wuro mapindiwo*

(ka) *hala Hausaha*

puchi bodeji, red horse.

sirlaji bodeji, red trousers.

badi bodeji, red monkey.

gese bodeje, red face.

bedi Koleji, Beriberi mat.

defté Nasaraje, 'Christian' book.

na'i Pulfuli, Fulani cow.

na'i Bororoji, Pastoral-Fulani cow.

puchi Pulfuli, Fulani horse.

gure mapindije, huge town

halaji (Hausa'en), Hausa talk.

(2) Nouns in *am* take *jam*; ex.

ndiyam bodejam, red water.

(dam) *kosam Fulbejam*

kosam balejam, black milk.

kosamji (Fulbe), Fulani milk.

8. The *dum* class. The **personal** form of this class ends in *do*, with the plural in *be*. Cf. chap. 3, para. 8.

kalludo pl. *hallube*, bad person.

9. The **Non-personal** forms are obtained according to the following rules:

(1) *dum* is elided in the singular and the appropriate pronoun is added to the root; ex.

Sing.

Pl.

puchu kallungu

puchi kalludi, bad horse.

kusel kallungel

kuse kallude, bad meat.

rukure hallunde

dukuje kallude, bad pawpaw.

nyiri lakasndi

nyirije lakasde, insipid 'food'.

(2) If the root ends in *d* that consonant is elided also and the preceding vowel lengthened; ex.

puchu bongu

puchi boddi, good horse.

nagge wonge

na'i boddi, good cow.

kusel dungel

kuse duude, much meat.

(3) If the root ends in a diphthong, the second vowel is elided, and the first vowel shortened before *k* and *ng*; ex.

wuro mango

gure maude, large town.

lapi makki

lape maude, large knife.

bokki makki

bode maude, large baobab tree.

dubi touki

dube toude, tall palm.

10. *k̄sum*, new, from *hesdi*, it is new, is *sui generis*. The plural is always *kese* or *kesi*. The rules governing its singular forms are as follows:

(1) If the noun ends in a vowel, that vowel is attached to the root *kes* (*hes* with nouns ending in *e*, *o*, *ru*, or *du*); ex.

mbala kesa

bali kesi, new sheep.

labbo heso

labbe kese, new spear.

(2) If the noun ends in a consonant, then the preceding vowel and the consonant are added to the root; ex.

bembal kesal

bembe kese, new corn-bin.

kurql kesql

kuri kesi, new arrow.

(3) If the noun ends in *re*, *ri*, *ru*, *de*, *di*, *du*, then *r* plus the appropriate vowel is added to the root; ex.

sauru hesru

chabbi kesi, new stick.

muri kesri

murije kese, new millet.

11. Words like *fur̄di*, it is grey, *fam̄di*, it is small (making their forms from *pur̄um* and *pamarum* respectively) follow after *kesum*, except that *d* is used where *kesum* takes *r*; ex.

derewōl pamarōl, small paper.

deftere famarde, little book.

a jangi defte pamare pure, have you read the 'little grey books'?

12. *Got̄el*, one, follows the general rules, except that it takes an *r* instead of the *t* when the noun has *d* or *r* in the last syllable. Note the exception *wuro woto*, one town.

13. In the case of the augmentatives and the diminutives there is one form for the singular and one for the plural; ex.

dera manga, pl. *dero makko*, huge stomach.

chōl̄l̄el bōd̄eȳel, pl. *chōl̄loi bōd̄ehoi*, a little red bird.

14. It will be noticed from the examples that the adjective follows the noun. If it qualifies a thing in possession (in Fulani *lafad̄um*) it must follow the genitive (in Fulani *lafad̄o fago he muḍum*); ex.

deftere god̄ḍo maunde, a certain man's big book.

deftere god̄ḍo maudo, a certain big man's book.

deftere god̄ḍo maudo maunde, a certain big man's big book.

or *deftere maunde nde god̄ḍo maudo*.

15. Sometimes there is no word in Fulani corresponding to the English adjective, but the new idea can usually be expressed by adding *jaumu* or *jam* to the noun; ex.

adilaku, justice; *jam-adilaku*, the one showing justice, a just person.

Similarly the noun of the agent may be said to express the idea of an adjective; ex.

denowo, a watcher, a watchful person.

dokkowo, a giver, a generous person.

Failing these usages a verbal periphrasis must be employed; ex.

The unintentional drinking of water whilst washing the mouth, *jarki ndiyam hiddeko o lota hunduko, o anda*.

16. The following table shows the changes which a representative list of adjectives undergo:

Noun	<i>bodejum</i>	<i>kesum</i>	<i>maudum</i>	<i>boddum</i>	<i>purum</i>	<i>gotel</i>
<i>bernde</i>	<i>wodere</i>	<i>hesre</i>	<i>maunde</i>	<i>wonde</i>	<i>furde</i>	<i>wore</i>
<i>haire</i>	<i>wodere</i>	<i>hesre</i>	<i>maunde</i>	<i>wonde</i>	<i>furde</i>	<i>wore</i>
<i>nagge</i>	<i>wodeye</i>	<i>hesre</i>	<i>mange</i>	<i>wonge</i>	<i>fure</i>	<i>wote</i>
<i>redu</i>	<i>woderu</i>	<i>hesru</i>	<i>maundu</i>	<i>wondu</i>	<i>furdu</i>	<i>woru</i>
<i>sauru</i>	<i>woderu</i>	<i>hesru</i>	<i>maundu</i>	<i>wondu</i>	<i>furdu</i>	<i>woru</i>
<i>tobbere</i>	<i>wodere</i>	<i>hesre</i>	<i>maunde</i>	<i>wonde</i>	<i>furde</i>	<i>wore</i>
<i>wuro</i>	<i>wodewo</i>	<i>heso</i>	<i>mango</i>	<i>wongo</i>	<i>furo</i>	<i>woto</i>
<i>mayo</i>	<i>wodewo</i>	<i>heso</i>	<i>mango</i>	<i>wongo</i>	<i>furo</i>	<i>woto</i>
<i>mbewa</i>	<i>mbodewa</i>	<i>kesa</i>	<i>manga</i>	<i>mbonga</i>	<i>puru</i>	<i>ngola</i>
<i>chaigal</i>	<i>bodewal</i>	<i>kesal</i>	<i>mangal</i>	<i>bongal</i>	<i>purul</i>	<i>gotal</i>
<i>ndiyam</i>	<i>mbodejam</i>	<i>kesam</i>	<i>(duddam)</i>	<i>mboddam</i>	<i>puram</i>	<i>(ndubu ngotu)</i>
<i>jamdi</i>	<i>boderi</i>	<i>kesri</i>	<i>maundi</i>	<i>bondi</i>	<i>purdi</i>	<i>gori</i>
<i>gapalewol</i>	<i>bodewol</i>	<i>kesol</i>	<i>mangol</i>	<i>bongol</i>	<i>purol</i>	<i>gotol</i>
<i>kafahi</i>	<i>bodehi</i>	<i>kesi</i>	<i>makki</i>	<i>bodki</i>	<i>puril</i>	<i>goti</i>
<i>labi</i>	<i>bodehi</i>	<i>kesi</i>	<i>makki</i>	<i>bodki</i>	<i>puril</i>	<i>goti</i>
<i>marori</i>	<i>boderi</i>	<i>kesri</i>	<i>maundi</i>	<i>bondi</i>	<i>purdi</i>	<i>gori</i>
<i>pindi</i>	<i>boderi</i>	<i>kesri</i>	<i>maundi</i>	<i>bondi</i>	<i>purdi</i>	<i>gori</i>
<i>puchu</i>	<i>bodewu</i>	<i>kesu</i>	<i>mangu</i>	<i>bongu</i>	<i>puru</i>	<i>gotu</i>
<i>sirla</i>	<i>bodeha</i>	<i>kesa</i>	<i>makka</i>	<i>bodka</i>	<i>pora</i>	<i>gola</i>

The meanings of the adjectives are—red, new, large, good, grey, one: and the meanings of the nouns are—heart, stone, cow, stomach, stick, drop, town, river, goat, spur-wing goose, water (much; one year), iron, gown, sword, knife, rice, flower, horse, trousers.

Note that the phrase *nagge wodeye* is not used, but there is instead the word *jabbaye*, pl. *jabbaji*. Similarly *nyale*, pl. *nyali*, is used instead of *nagge raneye*.

17. Ordinarily *masin* means 'Very', but many adjectives have their own strengthening words:

balejum kurum, very black.
danejum tal, very white.
kachudum dus, very smelly.
digudum tilis, very soft.
kesum pul, very fresh, green.
kaddum rok, very bitter.
lakasdam baras, very insipid.

bodejum choi, very red.
peudum delem, very cold.
guldam jau, very hot.
chatudum kolong, very strong.
jordum kolong, very dry, hard.
lamudum tup, very acid, sour.
nyadum karas, very hot, pungent.

18. The Compound-Adjective. These are similar in usage to the English 'well-placed', 'good-tempered', &c. In Fulani the first part is the ordinary verb-adjective, but with an *a*—and sometimes an *o*—ending instead of *i*, and the second part follows the rules in para. 7; ex.

mi yi'i wuro mango woḍa-nyiḥalewo, I saw a large well-built town.

faturu nangi wiṭwiḍdu mauna-noppiru, the cat caught a large-eared bat.

wodi nder Misra lamiḍo ḥango-lamujo, there was in Egypt a right-powerful king.

Vocabulary 6.

<i>tamma</i> , think.	<i>hebbina</i> , be full.
<i>soṛṛa</i> , sell.	<i>yi'wa</i> , wash (intrans.).
<i>wetori</i> , be late.	<i>hada</i> , prevent, hinder.
<i>he'a</i> , suffice.	<i>weli</i> , be hungry.
<i>fuh ɛ non</i> , nevertheless.	<i>jauleru</i> , entrance house.
<i>lope</i> , mud.	<i>wuttudu</i> , side, dial.
<i>nargewol</i> , tornado.	<i>ṣilawo</i> , basket.

Exercise 11.

Ndiyam duḍḍam, to a yi'i ḍam, sei a tamma ḍam boḍḍam; fuh ɛ non ḍam ḍon hebbini be nyau ndungu. Kangel woni lamḡel mereḡel cholḡel bortenḡel. Wi'ama o soṛṛi pucho māko makko makko fuh. Mi jippan wuro ma; jauleru maundu ḍon? Datal ngal bongal? A'a, lope ḍuḍḍe ḍon. Mi yiḍi yiwugo; waddu ndiyam ngulḍam. Sa'a wodi wuttudu raneru be juḍe ḍiḍi, jūngo be rammungo. Gaḡa ḍume a wetori? Nargewol mangol ḍon; kangol haḍi yam dawugo. To a fotti be wakili ha lawol, wi'u mo gauri ndi he'ai. Waddu leḍḍe maude be kuṣel dunḡel; min fuh min welabe. Kukoi pamaroi koi, kankoi kaḍata darja bindi.

Exercise 12.

Yesterday I wore my white trousers, but to-day I want to put on a clean pair. If I forget to give you some red string you must remind me. Do you think you can make me a small basket? If I return and tell them I met with a large white hyena on the road they will contradict me. Throw away these red stones and bring me some black rock. Have you seen Joseph's new watch? This soup is very insipid; bring me the salt.

CHAPTER 8

COMPARISON OF ADJECTIVES.

1. There are no simple changes to show the degrees of comparison as in English. For the **Comparative** there are several verbs which imply comparison, e. g. *hesi*, it is older, *tulli*, it is not so good, but the verb *huri*, it excels, is commonly used:

(1) Simply, when the matter of comparison is understood; ex.

puchu huri nagge, a horse is better than a cow.

derkejo kakkildo huri dottijo mo wala hakkilo, a clever youth is better than an old man who has no sense.

kugal gorko o'o tulli ngal oya, this man's work is not so good as that man's.

o hesi Audu dubi didi, he is two years older than Audu.

(2) With the noun or infinitive corresponding to the adjective and frequently with *dou*, upon, over, or *dininta*, than, used where we find 'than' in English.

leggal huri towugo dou sudu, the tree is taller than the house.

boggol ngol huri jutugo dininta ngola be (or *bakin*) *joke nai*, this string is longer than that by four inches.

Hamidu huri Musa darnde, Hamidu is taller than Moses.

Zainabu huri wodugo dou Aisatu ma Fadima, Z. is prettier than A. or F.

ianaki dou leso satungo huri jamu dininta dou leso diggungo, sleeping on a hard bed is better for the health than on a soft bed.

hisabu huri bindi sadango yam, arithmetic is more difficult for me than writing.

mi yidi mo huri ma, I love him better than (I do) you.

mi huri ma yidgo mo, I like him better than you (do).

2. The **Superlative** is expressed by adding some such words as *fuh*, all, or *duniyaru*, the world; ex.

lamido huri himbe fuh, the king is the greatest (lit. excels all men).

nde buri koseje duniyaru, it is the largest mountain in the world.

o buri sobirabe am fuh jaudi, he is the richest of my friends.

Sometimes the participle of *buri* is used; ex.

waddu gapalewol burngol wodugo, bring the best gown.

3. The English 'as . . . as' may be paraphrased in various ways; ex.

(1) by an appropriate participle; ex.

He was able to pick up as much bark as he wanted,
o wawi hosugo kope ke'ande mo (lit. bark which sufficed him).

(2) by the simple adjective followed by *bana*, as; ex.

No one has a skin as fine as mine.
komoi woda lara bongal bana ngal am.

(3) By the participle of *buri*; ex.

komoi woda kondondol burngol ngol am sembingo, or *komoi woda kondondol sembingol bana minjei*.

No one has a throat as strong as mine.

(4) By using *dillani*, it is nearly as . . . as . . .; ex.

Musa dillani Adamu darnde, Moses is nearly as tall as Adam.

4. The English 'too' may be expressed thus; ex.

deftere nde sande no-duḍi dou mako, this book is too hard for her.

deftere nde buri sadango yam, this book is too hard for me.

leso rammi no-fanti dou am, this bed is too short for me.

Vocabulary 7.

sembe, strength.

bote, use.

jisde, a while.

tokka layugo, go on increasing.

yonki, life.

maya, die (of humans).

nyande go'o, sometimes.

jagawu, a lion.

bendi, it is ripe.

bindol, writing.

welo, hunger.

wata, die (of animals).

malla, or.

weli, it is sweet,

nice.

chirgu, a leopard.

kondong, banana.

sedda, a little.

sadaure, leprosy.

ḡalewu, black (horse).

puru, white (horse).

rukure, fruit of paw tree.

Exercise 13.

Ngeloba *buri famdugo dou nyiwa*, amma *jagawu buri sembe dininta chirgu*. Puchu *buri bote dininta dabbaji fuh*. Rukure *bendunde buri kondong kechum welugo*. Mi *buri yidugo dum*

dininta duma. Wala kodume buri do. Bindol maɗa buri woɗugo. Fuh e non lamdo be himbe mako be ngi'i buri be mbaɗa dum jiske seɗɗa dou achugo saɗaure tokka ha biɓbe Adama. Yonki fuh don yidi ko nyama, gam ta welo buri sembe muɗum, ki maya. Mi yechan leɗɗe de buri woɗugo e sembe: kofi, kanki woni manga maje.

Exercise 14.

The king likes a black horse better than a white one. The elephant is the largest of all animals. A dog is more useful than a cat, though cats sometimes catch rats. Why do you say your house is better than mine? Whom do you think is taller, Omaru or Aaron? I think Omaru is two inches taller. Your writing is very bad; why do you not take more trouble over your work. All these they make of woods which are very light. He was able to catch as many fish as he wanted. I want my best gown, and hurry up. His horse died last night.

CHAPTER 9

NUMERALS.

	CARDINALS.	ORDINALS.	FRACTIONS.
0	<i>hounde</i> , pl. <i>koude</i> ; <i>sifri</i>		
1	<i>gotel</i> , <i>go'o</i> , <i>go</i>	<i>go'owo</i> , <i>go'ojo</i> <i>aranowo</i> , <i>arano</i> , <i>arandejo</i>	
2	<i>ɗiɗi</i>	<i>ɗiɗaɓo</i> , <i>ɗiɗawo</i>	<i>ɗiɗaɓel</i> ; <i>reta</i>
3	<i>tati</i>	<i>tataɓo</i>	<i>tataɓel</i>
4	<i>nai</i>	<i>nayaɓo</i>	<i>nayaɓel</i>
5	<i>jowi</i>	<i>jowaɓo</i>	<i>jowaɓel</i>
6	<i>jowego</i>	<i>jowego'ojo</i>	<i>jowegoyel</i>
7	<i>jowediɗi</i>	<i>jowediɗaɓo</i>	<i>jowediɗaɓel</i>
8	<i>jowelati</i>	<i>jowelataɓo</i>	<i>jowelataɓel</i>
9	<i>jowenai</i>	<i>jowenayaɓo</i>	<i>jowenayaɓel</i>
10	<i>sappo</i>	<i>sappojo</i>	<i>sappoyel</i>
11	<i>sappo e go'o</i>	<i>sappo e go'owo</i>	<i>sappo e goyel</i>
12	<i>sappo e ɗiɗi</i>	<i>sappo e ɗiɗaɓo</i>	<i>sappo e ɗiɗaɓel</i>
19	<i>sappo e jowenai</i>	<i>sappo e jowenayaɓo</i>	<i>sappo e jowenayaɓel</i>

	CARDINALS.	ORDINALS.	FRACTIONS.
20	<i>nogas</i>	<i>nogasjo</i>	<i>nogasɛl</i>
23	<i>nogas ɛ tati</i>	<i>nogas ɛ tataɓo</i>	<i>nogas ɛ tataɓɛl</i>
30	<i>chappande tati</i>	<i>chappande tataɓo</i>	<i>chappande tataɓɛl</i>
40	<i>chappande nai</i>	&c.	&c.
60	<i>chappande jowego</i>	&c.	&c.
100	<i>temerre</i>	<i>temerrejo</i>	<i>temerreɛl</i>
200	<i>temedde didi</i>	<i>temedde didaɓo</i>	<i>temedde didaɓɛl</i>
800	<i>temedde jowetati</i>	&c.	&c.
1,000	<i>ujinere</i>	<i>ujinerejo</i>	<i>ujinereɛl</i>
2,000	<i>ujine didi</i>	<i>ujine didaɓo</i>	<i>ujine didaɓɛl</i>
900,000	<i>ujine temedde jowenai</i>		
1,000,000	<i>dubure</i>	<i>duburejo</i>	<i>dubureɛl</i>
6,000,000	<i>dubu jowego</i>		&c.

Nyalaumare wore, leuru woru, duɓi ujinere ɛ temedde jowenai ɛ sappo ɛ jowedidi = 1/1/1917.

2. It will be noticed that the numbers are based on 'five', and are really very simple, so that those numbers which have been omitted can be readily deduced.

3. All the cardinal numbers take *o* in the units when used with a **Personal** noun; ex.

reube tato, 3 women.

worɓe temedde didi e nogas e nayo, 224 men.

The various forms which *gotɛl* may take have been given in chap. 7. Note the plurals of *jowi* and *sappo*.

4. In the ordinals the singular **Personal** form has been given, but they undergo changes according to the rules for the inflexion of adjectives; ex.

gorko arandejo, *puchu arandewu*, *nagge arandeye*, *haire go'ore*.

puchu didaɓu, 2nd horse. *gertogal didaɓal*, 2nd fowl.

puchu jowetatabu, 8th horse. *wuro jowetatabo*, 8th town.

puchu sappowu, 10th horse. *wamde sappore*, 10th donkey.

arano lambe mabbe, the first of their kings.

Hulafa'u'en nayo arande'en, the first four Caliphs.

wauɓe suma balde tati nder konduye leuru, ko, go'ore, ɛ sappo ɛ go'ore, ɛ nogas ɛ go'ore; ko sappo ɛ go'ore, ɛ sappo ɛ nayabre, ɛ sappo ɛ jowabre, those who are able may fast three days in every month, either the 1st, 11th, and 21st, or the 11th, 14th, and 15th. (Note that *go'ore*, *nayabre* agree with *walande*, understood).

5. The **Fractions** are really the diminutives of the ordinals, so that *sappoyel* actually means 'a little tenth'. They are only used in the singular, and $\frac{3}{10}$ would be expressed by *tati dou sappo*, three upon ten. Sometimes the Arabic fractions are used; ex.

sulusu jemma arano, the first third of the night.

6. The **Multiplicatives** are formed by using *nde*, times before the cardinal; ex.

nde tati, three times. *nde sappo*, ten times.

7. The following words and phrases are to be noted :

noi ? how many, how ? *nde noi* ? how many times ?

noi, noi ? how much each ? *poi*, many.

ko gotel, not even one, none.

nde noi a waqi dum ? how many times did you do it ?

nde sappo mbaq' mi dum, I did it ten times.

noi noi o sodi de ? at how much each did he buy them ?

o sodi dane, jowetati penny tati, he bought the eggs at eight for 3d.

o sodi dane jowetati penny tati tati, he bought eight eggs at 3d. each.

dubi noi sabungo ma ? how old are you ?

+ = *alama hautugo*, the sign to add.

— = *alama hosugo*, the sign to take away.

× = *alama rimtingo*, the sign to multiply.

÷ = *alama sendugo*, the sign to divide.

= = *alama fôlugo*, the sign to be equal.

nai ha jowi noi won' dum ? what is 4 times 5 ?

nai ha (or *nde*) *jowi waqi nogas*, 4 times 5 make 20.

tati ha noi waqata sappo e jowedidi ? *jowi tati tati lutti didi*, how many times does 3 'go' into 17 ? (lit. 3 how many times makes 17), five threes, there remains two.

Vocabulary 8.

haddu, limit, end.

gawowo, fisherman.

perol, the flight.

fiqi, hunted, shot.

do'i, fell down.

hikka, this year.

mofti, collected.

bangti, set up, place.

firi, flew.

rawani, last year.

kənu, war.

modibbo, a learned man.

dimbi, shook.

jo'ini, put down, built.

*Nasara*jo, Christian, white man.

ha fahin, once more.

genari, pay, reward.

habbere, bundle of corn.

Exercise 15.

Puchi noi baba maɗa mari? Puchi mako ɓuri chappande jowi. Mi wodi nagge wote, amma mama am wala ko wote. Ha wuro ngo wodi na'i di ngala haddu, di ngodi luwe maude maude. Be mosti lagaje dunde be labbe poi gam konu. O dimbi gujjo nde tati. Yawobe nangi liddi poi kengya. Modibbo Adama jo'ini wuro Yola nder dubi Nasara'en ujinere e temedde jowetati e chappande nai e gotel, kanjum woni dubi perol ujinere e temedde didi e chappande jowego e jowedidi. Be bangti leggal ha fahin, fuh e non ngal do'i. Mi yinnama balde tati tati nder konduye leuru, nde'e nyalaumare woni go'ore maje.

Exercise 16.

He bought twenty-four sheep in Yola market, and took them to Girei the next day and sold them again. Remind the herdsman that I want six cows to-morrow. There were twenty guinea-fowl on the tree: I shot three and the remainder flew away. How many did you say you shot? The hunters caught a gazelle yesterday, but they did not tell the chief. Your salary will be two pounds a month this year, and not thirty shillings as it was last year. How much do you want for these ground-nuts? How much each are these bundles of guineacorn? How old is this horse?

CHAPTER 10

PREPOSITIONS.

1. The following are the prepositions in common use :

dou, on, upon, against.

nder, in, inside, into.

be, he, e, with, from.

diga, from.

fago, to.

les, under.

yasi, outside.

koluli, without.

ha, to, at, for, from, in.

haro, to (? from *ha wuro*).

<i>gam</i> , on account of.	<i>bange</i> , round, near.
<i>kombi</i> , near.	<i>hakkunde</i> , between.
<i>ɓawo</i> , behind, after, since.	<i>yeso</i> , before, in front of.
<i>bākin</i> , by, for.	<i>sei</i> , except.
<i>warugo</i> , to.	<i>yago</i> (<i>yahugo</i>), to.

2. After verbs of saying and going 'to' is not expressed in Fulani, unless to show emphasis; ex.

- o wi'i mo*, he said to him.
o yehi wuro, he went to the town.
o yehi ha Makka, he went (even) to Mecca.

3. Speaking generally the Fulani prefer two prepositions or none at all; ex.

- batakewol fago ha alkali*, a letter for the judge.
o waddi ngu diga ha wuro, he has brought it from the town
 (but *ha wuro* might be used, the context showing that
 'to the town' was not meant.
mi nyami lingu ha be hore magu, I ate the fish, head and all.
mi yiɗi leso ɓingel am, I want a bed for my son.

4. Often the grammatical preposition of other languages is rendered in Fulani in:

(1) A simple verb; ex.

- o ɓadi mayugo*, he was near unto death.
ta woɗɗu he am, do not go far from me.
taggu ngol ha bindirgɗol, wind it round the pen.

(2) A derived verb; ex.

- foroi en don gondi*, we are always together.
sudu maundu don wondi be majum, there is a large house
 alongside it.
ɓe uwi mo yeso mako husiti funange, hore mako hedi fombina,
kosde mako hedi waila. They buried him with his face
 (looking) towards the west, his head (pointing) towards the
 south, and his feet towards the north.
ɓe kusitini mo hirnage, they made him look towards the
 west.

5. General examples of the use of prepositions:

- ɓe sali be kosde*, they passed by on foot.
o joɗi ha les majum, he sat down under it.
resu dum ha dou, put it up there.

o hokki kabhanteḡo mako rubu mum dou sedo'en, he gave his bride her dowry in the presence of the witnesses.
kanjum woni habaru diga Yola fuḡḡi warugo hande, this is the history since Yola began until the present time.
lamido tonyowo hautade be ɓingel mako dilli fago lohaki, a tyrannical king and his son went hunting.
kala himbe fuh moɓi bange mako, everybody assembled round him.
o daggiti mo nder lope, he helped him to get out of the mud.
sei mbala wari, nga fuɓi haire be hore: lekwa wurti nder haire, then the sheep came and broke the stone with its head: a gazelle came out of the stone.

Vocabulary 9.

<i>himma</i> , zeal, energy.	<i>umma</i> , arise.
<i>torra</i> , trouble.	<i>mamba</i> , embrace.
<i>mahowo</i> , builder.	<i>besda</i> , increase.
<i>baudo</i> , skilled.	<i>winda</i> , write.
<i>wowa</i> , be accustomed.	<i>irta</i> , dig.
<i>ewa</i> , see in the distance.	<i>wo'ina</i> , prepare, repair.
<i>yoka</i> , run.	<i>wuja</i> , rub, plaster over.
<i>holare</i> , peace.	<i>tura</i> , stoop.
<i>howa</i> , surround.	<i>fāndi</i> , be in the near distance.
<i>tinitare</i> , attempt.	<i>yurmina</i> , feel sorry for.
<i>chomri</i> , weariness.	<i>hebba</i> , kiss.
<i>hiddeko</i> , before.	<i>yilna</i> , to exercise.
<i>sifakare</i> , square house.	<i>babal</i> , courtyard.

Exercise 17.

Ƙam majum himbe ɗam'en-himma chatuka mbaɗata tinitare be irta jamdi ndi diga ton nder lesdi. Be torra be chomri ɗuɗɗum be ɗon mbo'ina ndi hiddeko ndi lato bote fago haro ɓiɓbe Adama. Mi yahan lumo jango. Duɓi noi a ɗoɗi nder birniwɗal Kano? Toi mahobe? Be ɗon nguɗa be lesdi daneri nder sudu. Waɗu dammugal tounɗal gam mi nata mi turai. Min kam mi wowai mahugo sudu bana ndu; ko ɓuri, sei a heɓa bi-Kano baudo kuɗe mahugo. Min, mi neɗɗo Katsina; to a yidi, sei mi waɗana ma sifakare. Be baɗi nadugo ɓikkoi jangirde. O ummi o wari haro baba mako. Amma ndei o fāndi, baba mako ewi mo, o yurmini mo, o yoki o mambi mo dande o hebba mo.

Exercise 18.

In these days we are unable to keep the town wall and ditch in repair because they have freed our slaves. Hold my horse and walk him about outside. If one puts a wall round the house the house is surrounded by a wall. I must write a letter to my father and tell him you are living here with me. Do you know the men who came yesterday to my house in the town and sat down in the courtyard under the big tree? What has happened to the white horse? I did not see it in the stable. Nebukadnassar the king unto all people, nations and languages that dwell in all the earth: peace be multiplied unto you. It is a small thing like a scent-bottle, and its case is made of silver. Here you are: put it under the bed.

CHAPTER 11

ADVERBS AND CONJUNCTIONS.

1. Fulani is comparatively rich in adverbs, but just as in English adverbial phrases may be made from nouns, even where an adverb already exists, e.g. 'carefully' and 'with care', so in Fulani we find similar usages; ex.

lau = *be jawal*, quickly. *be hakkilo*, carefully.

Often the neutral participle is used adverbially; ex.

boḍḍum, good; nicely. *belḍum*, sweet; sweetly.

nyukkudum, hidden; secretly.

2. Adverbs of Place:

ḍo, here.

ha ḍo, hither.

diga ḍo, hence.

toi? where?

ha toi? whither? at what place?

diga toi? whence?

kotoi, anywhere.

kombi, near.

to, there.

ha to, thither.

diga to, thence.

ton, yonder.

ḍon ḍon, in this place.

ton ton, in that place.

ha, where (used relatively).

hautade, together.

yeso, before.

nyamo,¹ on the right hand.

nyamre,¹ the right hand side.

ɓawo, behind.

nāno,¹ on the left hand.

nanre,¹ the left hand side.

Examples of their use :

toi puchu ma ? where is your horse?

(but *toi woni puchu ma ?* which (of these) is your horse?)

min gi'i ha ndiyam natirta, we have seen where the water enters.

ha toi a heḗti halagare ? where did you find the ring?

3. Adverbs of **Time** (see also chap. 23):

arande, firstly, at first.

hande, to-day.

jango, to-morrow.

fabbijango, the day after to-morrow.

fabbijango, three days hence.

nyalauma, by day.

hanki, last night.

ɗonta, now.

ndeɪ, when.

kondeye, every time, always.

ha, until, then.

nden, then.

yake majum, then.

ɓoima, formerly.

nyande go'o, ndeya go'o, it came to pass; once upon a time.

jango majum, on the morrow.

wakkati fere, sa'i go'o, another time.

fahin, again.

yeso, before.

fodde, fannu, as long as; long.

raggare majum, lastly, at last.

ɗon ɗon, just then.

kengya, yesterday.

hesikengya, the day before yesterday.

hesitikengya, three days ago.

jemma, by night.

ɗontajonta, immediately.

doko, before.

hiddeko, before.

sei, until, then.

wakkiti majum, when; it so happened.

sa'i majum, when.

sa'i nde, when.

fajiri majum, in the early morning.

hoti, again, also.

ha fahin, once more.

ɓawo, since.

foroi, always.

Examples of their use :

noi jonde ma Yola ? how long have you been in Yola?

o wari ha ɗo nde ɗiɗi ɓawo Altine, he has been here twice since Monday.

¹ These words are only used with **Personals** : in other cases the cardinal points of the compass are used : ex. *hiranḡe leggal* on the west side of the tree.

ndeya go jagawu wurti dou ga'i lati, once upon a time a lion went forth against three bulls.

jogu puchu am sei mi lora, hold my horse until I come back.

4. The adverb 'before' may be translated thus :

(1) By *yeso* with the verb in the negative and in the past tense, *yeso a maɓɓilai ngol*, before you open it.

(2) By *siwa*, be about to, preceded by *diga*, and followed by the verb in the infinitive. (Note there is no negative of *siwa*, its place being supplied by *ɓadaki*, not near).

diga English'en siwa warugo, before the English came.

o siwa warugo ? is he coming ?

a'a, o ɓadaki warugo, no, he is not coming.

(3) By *hiddeko* ; ex.

hiddeko ndi lata bole, before it becomes of use.

5. The English *ago* must be rendered by a periphrasis ; ex.

diga duɓi nogas siwa warugo, twenty years ago (lit. (so) from the twenty years about to come).

Modibbo Adama jo'ina Yola hande duɓi 50, Modibbo Adam founded Yola 50 years ago.

nder balɗe chaliɗe, a few days ago.

6. Other adverbs are :

dikka, naturally.

bo, indeed.

no, how.

noi ? how, how many, how much ?

ni'i, non,¹ thus.

fuh e non, nevertheless.

sakko, so much the more (less).

sikka, surely.

du, really.

go,² as mentioned, as known.

yäli, yälika, perhaps.

ndego'o, perhaps.

sam, ever ; at all ; indeed.

lau, quickly.

sei, unless.

sarai, completely, exactly.

ha, even.

bäna, bāno, like, as.

gām dume ? gām koni ? why ?

gām majum, gām bana ni'i, therefore.

nonnon, exactly.

kadi, kadibo, even, so, also.

mašin, much, very (see also chap. 7). -

kori, surely.

le, indeed (very emphatic).

bana nane, as usual.

tema, beli, perhaps.

mere, worthlessly, for nothing.

hakika, truly, verily.

¹ A contraction of *ni'i on*, it is thus.

² See chap. 5, para. 10.

bāna ni'i . . . kadibo . . ., like *laulau*, very quickly.
 as . . . so. *sese*, carefully.
nanon, otherwise. *ma*, indeed.
yadande wore, all together. *hoti*, so, thus.

Examples are :

war le! come along !

o warata hande sam, he is not coming at all to-day.

mbodi ndi woḍai sam, this snake is indeed a bad one.

koni maḍa a jo'inta min ha sa'a goḷel waḍi ? why do you keep us
 until one o'clock ?

min on, du ? Is it really I ?

ndombru wi'i, ' *kori faturu warata* ', the rat said, ' I take it the
 cat is not coming.'

rawandu nyo'i wandu, ' *waddu dabareji mada go'o le*,' the dog
 whispered to the monkey, ' Bring along the schemes you
 were talking about.'

a waḍi ko mbi' ma mi go, na ? Have you done what I said ?
sikka na kanjum, surely it is not that one.

7. Occasionally the English adverb is expressed in Fulani in
 a verb ; ex.

dayi, it is distant.

faḷḷi, it waits a long while.

nēḷi, it waits a while.

nandi, it has the appearance of.

duri, it is a long time.

ha dura, for a long time.

The negatives usually end in *ai*. See chap. 15, para. 4.

8. By repeating the adverb the idea is intensified ; ex.

lau, quickly.

laulau, very quickly.

In other cases comparison is expressed by a periphrasis, using
ḥuri ; ex.

o ḥuri ma be baḍki ḍum

o waḍi ko ḥuri ma woḍugo

o waḍi ḍum ḥurḍum ma woḍugo } he did it better than you.

9. The English 'already' is expressed in the verb *arti* ; ex.

o arti o yehi Kano, he has already gone to Kano.

o arti ma yahugo Kano, he went to Kano before you.

' Ever ' is expressed in the verb *meḍi* ; ex.

a meḍi yi'ugo mo ? have you ever seen him ?

whilst ' never ' is expressed by the negative of the same verb ; ex.

mi meḍai yi'ugo mo, I have never seen him.

Similarly 'ever again' and 'never again' are expressed by *meti* and *metai* respectively; ex.

o metai jalugo, he never laughed again.

'As...as' may be translated in this manner:

war laulau bana no a wawi, come as quickly as possible
(lit. come very quickly like as you are able).

mi waran bana mi wawan lau, I will come as soon as I can.

yalika, at the beginning, or *tema*, at the end of a sentence, can often be used to translate the English 'about'; ex.

noi chede magu, pound joweḍiḍi tema? what is its price, about seven pounds?

CONJUNCTIONS.

10. The conjunctions are as follows:

<i>ε</i> , he, be, and.	<i>amma</i> , but.
<i>ma</i> , mabo, or.	<i>ε</i> , or.
<i>mall</i> , mallo, or.	<i>ha</i> , <i>sei</i> , until.
<i>ko</i> , even, not even.	<i>ko</i> . . . <i>ko</i> , either . . . or, neither . . . nor.
<i>ḥawo</i> , since.	<i>doko</i> , <i>hiddeko</i> , whilst, while.
<i>ḡama</i> , because.	<i>la</i> , lest.
<i>no</i> , whether.	<i>ḡam</i> , so that, since. <i>sei to</i> , unless.

11. *ε*, &c., are not in regular use to join sentences, rather the pronoun is used where in English 'and' is used; ex.

o yi'i jagawu o doggi, he saw the lion and ran away.

But *ε* is often used at the beginning of a sentence; ex.

ε an bo? and what about you?

ε to fouru warti? and (what) if the hyena comes back?

Note also *puchu ε ngeloba ko ḥuri chede?* which costs more, a horse or a camel?

12. EXCLAMATIONS.

<i>to</i> , <i>yo</i> , yes, all right, I see.	<i>youwah</i> , hoorah!
<i>kāyefi</i> , good gracious!	<i>aiye</i> , alas.
<i>ḥone</i> , woe!	<i>aiye, ḥone am!</i> alas, woe is me!

ḥone wḡonana mo, woe to him (lit. may woe 'woe' him!)

īša shows compassion, 'I hope you are not hurt very much.'

bismi 'llahi (Arabic) shows annoyance, 'really now' (lit. In the name of God).

Vocabulary 10.

chōdal, blue egret.*dongal*, load, package.*mafīre*, falcon.*bindīgāru*, gun.*ta'a*, cut.*lima*, count.*fīrlīta be suyango*, swoop down
(on him) again.*mēta mētalēwōl*, put on a turban.*jōḍaki*, staying.*hujja*, an excuse.*masībo*, accident.*sūno*, grief.*wanyugo*, to care little about,
to detest.*būlōl*, the dawn.*egga*, migrate.*hollam*, show me.*sāti*, be great, heavy.*kōidum*, easy, light.*jeḍi*, be silent.

Exercise 19.

Mi waḍan dongal koingal bana no mi wawi. Be ḍon joḍi wuro fodde joḍaki maḍa nder sare nde, amma to a eggi sei be ngarata ḍo. Gaṃ ḍume a waḍi hujja bana ḍo mere? Diga o siwa warugo o hokki ngu gauri. Jagawu wi'i fouru, 'mi yidi lalal fouru. Hollam ha a buri wanyugo, gaṃ mi ta'a.' Mi yi'ai mo ḥawo majum. Mi yami mo moi wari hande fajiri. Hiddeko ngel sala babal gongal yeso maḡel, mafire fīrliti be suyango; fuh e ṇon nde heḡai ngel ṇonṇon. Jaumirawo Barka jali, wi'i, 'sikka ḍum choḍal, na ndau am'. Mi wolwai, sei be njeḍi. Gaṃ ḍume o joḍi nder sudu am? Mi anda, sei hore nawi mo tema. Be ngarata hande sam.

Exercise 20.

I have not seen him since Friday. Before you go away I want you to clean my gun. He has eaten the fish even to its head. The girl writes better than you. My grief was profound on account of the accident to his eyes. He asked me why I beat the dog. You were not at home when I called. Hold my horse while I put on my turban. Do not go before I come. Until you have counted the money I cannot tell how much there is short. Have you ever been to Mecca? No, but my father has been there twice. Was that before or after you were born? Once before, and once after.

CHAPTER 12

VERBS.

1. The Fulani is akin to the Arabic in that it has a system of modifications for the simple verb by which the root-idea is extended in a certain fixed manner. The simple verb is always a disyllable; or, looking at it from the point of view of the native script (*Ajami*) it has two letters, both being vowelized. Such words as *i'u*, 'press down', *u'i*, 'crew', are not exceptions, for the letter *alif* has to be used to carry the first vowel, and the letter *aini* to carry the second vowel, whilst double consonants are only the transliteration of a single consonant carrying the *siddere*; ex.

o wari, he came.

o wa'i, he mounted.

o dilli, he went away.

doggu, run.

In some few cases the simple verb has been lost, and only a derived form is in use; ex.

husiti, it is towards.

2. The chiasitic changes apply to verbs as affecting:

1. The plurals.

2. The participles.

The singular initial consonants are usually fricatives, but if others are found they do not change: ex.

mi hirsī, I slaughtered.

min kirsī, we slaughtered.

mi remi, I cultivated.

min demi, we cultivated.

mi jodi, I sat down.

min jodi, we sat down.

3. It will be borne in mind that the first and second persons plural of the **Personal** pronouns end in *n*, which nasalization is carried on to the verb. But all the third persons plural end in a vowel, *e* or *i*, and as less effort is required to say, for example, *be njehi* than *be jehi*, a euphonic *n* has crept into the third person plural of the verb. In cases of consonantal change older writers have written all the persons of the plural with the nasal, *min njehi*, *on njehi*, *be njehi*, but the strength of the nasalization is the same in all three persons, and, by writing *min njehi*, it is implied that the nasals in *min* and in *njehi* are both to be sounded.

Consequently it has seemed advisable to write the plurals on this pattern :

<i>min jehi</i> , we went.	<i>min gi'i</i> , we saw.
<i>on jehi</i> , you went.	<i>on gi'i</i> , you saw.
<i>be njehi</i> , they went.	<i>be ngi'i</i> , they saw.

In the case of the 3rd person plural of such verbs as *winda*, where the *w* becomes a *b*, we get *be mbindi*, because the nasal counter-part of *b* is *m*. But it is difficult to pronounce *min mbindi*, and, as it would be expected in Fulani, such a combination is not used, the form being *min bindi*, which again shows that the nasal of the pronoun suffices for the verb. Exceptions are :

(1) The nasal has to be supplied for the 1st and 2nd persons plural of the imperfect tense (para. 10).

(2) When the subject is a substantive ending in *n* the *n* of the verb is omitted; **ex.**

kila'en jehi wuro, the smiths have gone to the town.

4. The Continuative Tense.

This tense, sometimes called the aorist in Arabic grammars, corresponds to the English tense in 'he makes bricks', as used, for example, in reply to such a question as, 'What does he do for a living?' As this tense denotes a present and a future meaning, the negative is the same as for the present and the future tenses. The change of the *e* from preceding the pronoun to following the noun is very curious, and seems inexplicable. Its position before the verb, and its existence in this tense only, invites a comparison with the Semitic languages, and may possibly throw some light on the much discussed question of the '*ya*' form in the corresponding tense in Arabic.

Affirmative.

<i>emi winda</i> , I write.	<i>emi ta'a</i> , I cut.
<i>ea winda</i> , thou writest.	<i>ea ta'a</i> , thou cuttest.
<i>emo winda</i> , he writes.	<i>emo ta'a</i> , he cuts.
<i>emin binda</i> , we write.	<i>emin ta'a</i> , we cut.
<i>eon binda</i> , you write.	<i>eon ta'a</i> , you cut.
<i>ebe mbinda</i> , they write.	<i>ebe ta'a</i> , they cut.

If the subject is a noun the *e* follows it; **ex.**

Musa e winda ko huri ma, Moses writes better than you.

For the negative see para. 7.

5. This *e* of the affirmative is rarely heard in ordinary speech, and quite frequently it is omitted in descriptive passages; ex.

malumjo euna sedohe, o wi'a he, the 'priest' calls witnesses and says to them.

6. The simple form of the verb thus obtained is used in all dependent sentences; ex.

o wi'i mo o wara, he told him to come.

mi umman, mi yaha baba am, mi wi'a mo, I will arise and go to my father and say unto him.

7. The Present Tense.

Affirmative.

<i>mi don winda</i> , I am writing, &c.	<i>mi don ta'a</i> , I am cutting,
<i>a don winda</i>	<i>a don ta'a</i>
<i>o don winda</i>	<i>o don ta'a</i>
<i>min don binda</i>	<i>min don ta'a</i>
<i>on don binda</i>	<i>on don ta'a</i>
<i>he don binda</i>	<i>he don ta'a</i>

Negative.

<i>mi windata</i>	<i>mi ta'ata</i>
<i>a windata</i>	<i>a ta'ata</i>
<i>o windata</i>	<i>o ta'ata</i>
<i>min bindata</i>	<i>min ta'ata</i>
<i>on bindata</i>	<i>on ta'ata</i>
<i>he mbindata</i>	<i>he ta'ata</i>

The accent is on the *t* of the last syllable: almost a double *t*. If a pronoun follows, the final *a* of the verb is lengthened and carries the accent; ex.

mi hirsatā nga, I am not killing it.

But if it is the first person singular of the personal pronoun the form is *kam* instead of *yam*; ex.

o hokkatakam kodume, he will not give me anything.

8. The literal meaning of this tense seems to be:

o don winda
he is there (he) writes.

Consequently a distinction is made in certain cases between the completed act and the act still in progress. In *o don wara*, he is coming, the act of coming is still in progress (though sometimes the usage is similar to one in English; e.g.

o don wara jango, he is coming to-morrow

but 'he is lying down' is translated by *o don wali*, where the literal meaning seems to be, 'he is there (he) has lain down'. If the command 'lie down' (Fulani *walu*) connotes a desired movement from the 'standing' to the 'prone' position, then 'he is lying down' might mean that the person is in the act of lying down, for which the Fulani is *o don wala*; whilst the 'state of lying down', for which the same phrase, 'he is lying down', is used in English, is expressed in Fulani by *o don wali*. Similarly:

o don jodi ha Yola, he is living at Yola.

min achi dammugal don mab̃b̃iti, we left the door open.

In other words, in many cases our English is not precise.

9. The Imperfect Tense.

This tense is formed from the present by placing *no* before the verb proper for the affirmative, and after for the negative; ex.

mi don no winda, I was writing.

min don no mbinda, we were writing.

mi don no ta'a, I was cutting.

min don no ta'a, we were cutting.

If the meaning is clear from the context the *no* may be omitted; ex.

mi don winda, sei lamiḍo wari, I was writing when the chief came.

Negative.

mi windata no, I was not writing.

o ta'ata no, he was not cutting.

The accent is on the *ta*, and the accent does not change, even in cases where a pronoun follows.

10. The Future Tense.

There are two forms for the future. The first is identical with the negative given in para. 7, except that the accent is on the first syllable. It often has a meaning similar to the frequentative.

mi windata, I shall write.

a ta'ata, thou wilt cut.

o windata, he will not write.

be ta'ata, they will not cut.

11. The second form is:

mi windan, I shall write, &c.

mi ta'an, I shall cut, &c.

a windan

a ta'an

o windan

o ta'an

min bindan

min ta'an

on bindan

on ta'an

be mbindan

be ta'an

In Sokoto there is a form *windai*, *ta'ai*, with the accent on the first syllable: it has to be distinguished from the negative of the past tense *windai*, with the accent on the last syllable.

Examples are given of the two forms, but no rule seems forthcoming governing their respective usages.

timēlo do waḍala, this veranda will not do.

ha do en bāḍata werde, here we will make a camp.

gām ḍu'um demowo lārata (or *laran*) *nokkure nḍe ko wòḍata*; *to nanon hottollo ko o awi woḍatà nonnon*, because of this the farmer will look for a place where it will flourish, otherwise the cotton which he has planted will not do very well.

12. First Preterite.

mi windi, I wrote, or have *mi ta'i*, I cut, or have cut, &c. written, &c.

a windi

a ta'i

o windi

o ta'i

min bindi

min ta'i

on bindi

on ta'i

ḥe mbindi

ḥe ta'i

The *Negative* is formed by changing the final *i* into *ai*:—

o windai, he wrote not.

min ta'ai, we did not cut.

ḥe mbindai, they did not write.

ḥe ta'ai, they did not cut.

For the negative of *mi andi*, I know, both *mi anda* and *mi andai* are heard, but the latter is not correct.

13. Note the change of the root vowel of the verb *yahugo* in this tense:

o yaha, he goes.

o yehi, he went.

14. Second Preterite.

This tense is formed from the 1st preterite by placing *no* after it; ex.

mi windi no, I had written.

ḥe ta'ai no, they had not cut.

15. The Future Perfect.

This tense is formed by using a form of *lāti*, become, followed by the noun of the agent. The accent of the affirmative is on the first syllable, *lātake*, and of the negative on the middle syllable, *lātāki*.

mi lātake bindowo, I shall have written (lit. I shall become a writer.)

min latake windoɓe, we shall have written.

o lataki bindowo, he will not have written.

ɓe lataki windoɓe, they will not have written.

ngu latake jarowu, it will have drunk.

nge latake timminoye yarugo diga a siwa lorugo, it will have finished drinking before you come back.

16. In ordinary speech, however, the simple future is always used :

min timminan dum jango doko lamiɗo wara, I shall finish it to-morrow before the emir comes.

And, after all, there is very little real difference in English between 'I shall finish it to-morrow' and 'I shall have finished it to-morrow.'

17. There is no special form for the **Subjunctive** : where in English we say, 'If you come', the Fulani say, 'If you have come', *to a wari*. Similarly :—

sa'i nde mi jippi, when I dismount.

The *supplicative* is expressed by the simple verb ; **ex.**

Alla yafa (or yafɔ) en, may God forgive us.

to o mayai no mi haɓɓan mo, if he had not died I should have arrested him.

to mi nani dowerɗa nyaudo no mi yahan mi hofna mo, if I had heard that your brother was ill I should have gone to 'see' him.

Exercise 21.

Mi toran ma a yecha himɓe ma ɓe acha min keɓa jobare amin. Tautau heɓi kuɗel, nga nyami, nga hari, luttuɗum bo nga ſigi. Ngā yehi ngaska ndombru, yi'i, 'Mi don waɗa surga gam sudu am yibbi'. Ndombru noti, 'To, kori faturu warata'. Lawol kombowal-lesdi don dari sosai diga Kano yago Lagos. To o waɗi no kuɗe marɗe-kayefi ha nokkure nde, da ɓe tubi no diga ɓoima. O jaɓɓanai mo gam lamiɗo falata talakajo. Puchu fukki gama ngu somi. O don no lira goroje sei mi haɗi mo. Wandu yi'i fouru, 'To, a hari ; to a harai a yamata no yam, a nyamatain'. Wakkati mi warti ha wuro on latake timminoɓe kugal.

Exercise 22.

It is unlawful to eat the flesh of a cow which has not been slaughtered. How far is it to Yola? What did he say? He said the headman had started to meet us last night, but a tornado

prevented him from crossing the river. I shall make an early start to-morrow, but we shall not reach Kano until the afternoon. On the next day we should have killed the sheep, but a hyena took it during the night. Look in the bed bag, and if you do not see it there, bring the big black box and my keys. She was cooking her husband's supper when a thief hit her over the head with a clod of earth.

CHAPTER 13

VERBS—(continued).

1. The Imperative.

<i>windu</i> , write (thou).	<i>ta'u</i> , cut (thou).
<i>mbinde</i> , write (you).	<i>ta'e</i> , cut (you).
<i>ta windu</i> , do not write.	<i>ta ta'u</i> , do not cut.
<i>ta mbinde</i> , do not write.	<i>ta ta'e</i> , do not cut.

The *u* of some verbs, mostly those in common use, is frequently dropped; ex.

<i>war</i> , come.	<i>yah</i> , go.
<i>yar</i> , drink.	<i>hul</i> , be afraid (to a horse, stand still!).

But in the negative the *u* is always kept; ex.

ta waru, do not come.

2. If the first person singular of the personal pronoun is used there are forms for the singular and for the plural.

(1) For the **singular** the *u* is dropped, even in the negative, and the pronoun joined to the verb; ex.

<i>hokkam</i> , give me.	<i>ta laram</i> , do not look at me.
<i>matam</i> , hear me.	<i>ta nelam</i> , do not send me.

(2) For the **plural** a special form is used: cf. chap. 15, para. 3.

dokkedam bingel mon mi te'a, give me your (pl.) daughter to marry.

ta noddiredam inde wamde, do not call me by the name of a donkey.

3. The **exhortative** has the simple form of the verb and the ordinary pronouns, the intonation showing the sense meant, whilst the **monative** is formed by using *ta*, as above; ex.

mi winda, I must write.

en binda, we (inclusive) must write.

min binda, we (exclusive) must write.

ta o ta'a, he must not cut.

ta on ta'a, you must not cut.

ta be ta'a, they must not cut.

But the inclusive form is generally inverted, and often with *ma* added; ex.

nyamen, let us eat.

dillenma, let us be off.

nanenma dum, let us hear it.

'Let us' is also expressed by *achu*, leave, allow; ex.

achu min min jaha lumo, let us go to the market.

4. The Infinitive.

The active infinite usually ends in *ugo*; ex.

windugo, to write. *ta'ugo*, to cut.

but the *u* is frequently, especially in derivative verbs, dropped altogether; ex.

mi yiḍi yi'ugo puchu, I want to see your horse.

ndiyam bahar ḥuri margo lamenga manda; *gam majum himbe mbawata yārgo dam*, sea-water is very salt (lit. excels to have the acidity of salt); therefore people are unable to drink it.

5. An older infinite, apparently, and still used in Senegal, ended in *de*. It is still sometimes used by the Bororo'en, though they generally use a form in *ki*; ex.

mi yiḍi yahaki = *mi yiḍi yahugo* = *mi yiḍi yade*, I wish to go.

mi yiḍi andinki ma, I want to tell you.

6. The infinitive is often used in Fulani where we employ other forms; ex.

o wairi warugo jangirde, he left off coming to school.

alama hosugo, sign of subtraction.

yah sudu jangugo, go to the 'reading-house'.

On the other hand, different forms are often employed in Fulani where we use the infinitive; ex.

o yiḍi o sodana mo leso, he wished to buy him a bed.

o fuḍḍi yadu, he began to walk.

7. Participles.

There are two active participles, the future, which also includes 'present time', and the past. Their forms vary according as they are used with **Personal** or with **Non-Personal** nouns. The various endings have been fully dealt with in the chapter on 'Adjectives' and only the **Personal** and the **Neutral** forms are given here.

Future.	Sing.	Pl.
Personal.	<i>bindaiḍo</i> <i>ta'aiḍo</i> <i>gi'aiḍo</i>	<i>windaiḥe</i> , about to write. <i>ta'aiḥe</i> , about to cut. <i>yi'aiḥe</i> , about to see.
Neutral.	<i>gi'aiḍum</i>	<i>gi'aiḍi</i>

Sometimes the *ai* becomes *an*; ex. *bindando*, and sometimes it is monophthongized into *o*; ex. *dilloḥe*, those about to go.

Past.	Sing.	Pl.
Personal.	<i>bindūḍo</i> <i>ta'uḍo</i> <i>gi'uḍo</i>	<i>windūḥe</i> , written. <i>ta'uḥe</i> , cut. <i>yi'uḥe</i> , seen.
Neutral.	<i>gi'uḍum</i>	<i>gi'uḍi</i>

Sometimes the *u* is omitted; ex. *bindo*.

8. If the initial consonant of the verb is one which changes under the laws of phonetic-chiasmus then the initial consonant of the participle changes according to the following rules:

(1) **For Personal nouns** the participle takes the change for the singular but remains unchanged in the plural. All the examples will be taken from *woḍi*, it is good.

gorko boḍḍo *worḥe woḍḥe*.

(2) **For Non-Personal nouns** ending in *e*, *o*, *ru*, and *du* the participle does not take the change in the singular, but it does for the plural; ex.

rukure wonde *dukuje boḍḍe*.

(3) For other **Non-Personal** nouns it takes the change both in the singular and in the plural; ex.

puchu bongu *puchi boḍḍi*.

(4) And if the initial consonant or the noun is nasalized, then the participle is nasalized, but not if rule 2 applies; ex.

ndiyam mboḍḍam *ndombru wondu*.

9. The participial form may be used :

- (1) as a noun, e. g. *lamiḍo* a ruler, king, from *o lami*, he ruled.
- (2) As an adjective, e. g. *gorko boḍḍo*, a good man.
- (3) As a relative, e. g. *dilluḍo*, he who has gone, from *o dilli*, he went.

Examples are :

wala tokkaiḍo maiḍo sei kuḍe mako, there is nobody who will follow (survive) the deceased except his deeds.

giḍḍo yi'ugo hottollo woḍko, he who wishes to see good cotton.

Sometimes the English participle is translated by another form ; ex.

o mayi o achi ḥingel, he died leaving a son.

10. The **Gerund** has the same form as the neutral participle ; ex.

koluti torra daruḍum nange, without the trouble of looking at the sun.

nder chaḍḍum ḍum duniyaru, in the cares of life (lit. in the difficulties of the world).

11. Gaden asserts that in Senegal there are three voices in regular use, though all verbs do not employ all three forms ; they are

1. the active, for which the ending of the aorist (continuative) is *a* ;
2. the reflexive, for which the ending of the aorist is *o* ;
3. the passive, for which the ending of the aorist is *e*.

The corresponding endings of the infinitive are *de*, *ade*, *ede* Westermann briefly refers to the 'intransitive or middle voice', for which he gives the ending *o* ; ex.

mi ḍon wara, I kill. *mi waro*, I am dead.

and in another paragraph he states that there are some verbs which have no *a* ending, only an *o* ending, and that these verbs are for the most part intransitive.

I have investigated these points fairly fully, and so far find that I cannot corroborate them as regards the Adamawa dialect. It is not necessary in a 'First Grammar' to discuss the question in detail, but the following paragraphs indicate the usages in Yola.

12. The *-ke* ending.

The ending *-ke*, with its negative *-ki*, usually has an intransitive effect on the meaning of the verb, though sometimes it seems to effect no difference on the meaning; ex.

o torri mo, he worried him. *o torrake*, he was in trouble.

be jabake kengya, they answered yesterday.

be jabaki tawan, they have not answered yet.

bawo kofli mi seyanake ma a yollake Makka jam, after (these) greetings I congratulate you that you reached Mecca safely.

13. The infinite in *-ago*.

Corresponding to the form *torrake* is the infinitive *torrago*, which seems to mean 'to feel upset', whereas

torrugo = to worry (some one).

torrego = to be (made) worried.

In other case *ago* seems to have the same meaning as *ugo*. Examples are:

Mi meḍai sālāgo umrore maḍa amma a meḍai hokkugo yam ko be'el, I have never transgressed your command, but you have never given me even a kid.

Kugal mere bumḍo be yesitago, it is useless for a blind man to look round.

14. The *-o* ending.

The *-o* ending, with its negative *-ako*, seems to show habitude or certainty of action. Examples are:

A derke jonta, *amma nyande go'o a latoto neddo mauḍo*, you are a youth now, but one day you will become a big man.

Handi hikkoi ekkito windugo, it is necessary that children learn to write.

Sei fijiji lato. *A'a, fijiji latatako bana ni'i*, things must take their course. No, things will never become like that.

O waratako hande sam, he is not coming at all to-day.

Ko o wolwi fuh ḍum famoto, all that he has said is understandable.

15. The *-oi* ending.

Westermann has a paragraph headed 'The directive and optative', examples¹ from which are:

mi ḍon jaḇa, I receive.

mi jaḇoa, I receive from.

o yehi, he went.

o yehoi, he went (up to).

¹ None of the examples from Westermann are understandable by the Fulani in Yola.

Forms occasionally heard in Yola are :

mi yidi mi jabbile, mi dilla, mi yaha, mi jippoya, I wish you good-bye, I must depart, I go, I settle down.

to o yehi ha yolnde am o yi'oima ngal, if he will go to my 'lodge-gates' he will see it.

mi yehi, amma mi yi'oyai ngal, I went, but I did not see it.

o lampi laroigo mo, he failed (to go) and look for him.

be njehi uwoigo mo, they went and buried him.

Note :

- (1) the idea of 'going' is always present,
- (2) the use of *ma* is subjunctive ; cf. para. 3 above,
- (3) the use of *ya* with the idea of 'over there'. Cf., *inter alia*, chap. 5, para. 14.

Exercise 23.

Jango mi yahan wuro mi jaboya kugal am. Lamiḍo wi'i, to himbe ngidi wawugo jangde (jangugo) mi waḍana be jangirde. Kala goto fuh, bortuḍo alkibbare muḍum, walini nde dou hawo waḡde. Yaru derewol ngol, hokku ngol gonḍo ha dammugal. Huwugo aiyibe sei himbe, yafugo sei Alla. To on achai ndiyam mere, wala chufi gaddaiḍi nyau jonte. Kolleḍam ha toi on achi ḍi, mi yaha, mi hosa. A metata yi'ugo batakeḡol, amma nebi seḍḍa sobirawo maḍa heban ngol ha wuro mako. Kare garḍe ha waila kanje ngoni nyi'e nyiwa be liliji dabbi. Kugal maḡbe waḍata boḍḍum nonnon sei be kauta ḍum be ṣigini tawan. Ta luteḍam nder o'o fi. Ngol anditinamḡol on: Na'i tati: nge nyama, harata; nge ora, wartata; nge wala, ummata. (Yite be churḍe be ndondi on).

Exercise 24.

Take this letter to the messenger who has just returned from the town and tell him to take it to the doctor. If you meet him on the road you must salute him. You can go to the market after breakfast; then go round to the school and pay this money and wait for me at the river. Show me the fish you (pl.) caught this morning. Very nice; now go and show them to the Resident. Where are the men who are going away to-morrow? I saw him leaving the market, but I did not speak to him. They never did it again after he harangued them. Write and let me know how you get on. Your village is very dirty and you have not attended to the roads since I was here last.

CHAPTER 14

VERBS (*continued*).1. **The Passive.**

With the exception of the participles, the passive forms are not in common use, for speaking generally the Fulani prefer to use *be*, they, with an active form in an indefinite sense, as is often done in English; ex.

He was brought to me = they brought him to me.

o waddama haro am = *be ngaddi mo haro am*.

As the pronominal forms and the initial letters of the verb are the same as in the corresponding active forms the paradigms will not be given in full.

2. **The Continuative.**

emi yeché, I am told. *ebe ngi'e*, they are seen.

wi'e, it is said.

deserle e tawe iradum nder lesdi, minerals are found buried in the earth.

The **negative** is the same for the continuative, the present, and the future tenses:

mi yechatáke, I am not told (I shall not be told, &c.).

be ngi'atake, they are not being seen.

3. **The Present Tense.**

mi don yeché, I am being told. *be don ngi'e*, they are being seen.

The Imperfect Tense.

mi don no yeché, I was being told. *be ngi'atake no*, they were not being seen.

The Future Tense.

mi yechete, I shall be told. *be ngi'ete*, they will be seen.

wi'ete, it will be said.

To avoid confusing it with the usage given in chap. 15, para. 2, this form is usually rendered actively; ex.

be ngechan yam
be ngechatam } they will tell me.

The 1st Preterite.

mi yechama, I was told. *mi yechaka*, I was not told.
be ngi'ama, they were seen. *be ngi'aka*, they were not seen.
wi'ama, it was said. *wi'aka*, it was not said.

In questions, and in poetry generally, the *ma* is usually elided; ex.

Gam dume o fiya? Why was he beaten?

Gam dume ka wi'a? Why was it said?

Limaḅe nder tagle fuh gam inde maḁa lima. The esteemed ones in all creation are so ascribed because of thy name.

The 2nd Preterite.

mi yechanōma, I had been told. *mi yechāka no*, I had not been told.
be ngi'anoma, they had been seen. *be ngi'aka no*, they had not been seen.
wi'anoma, it had been said. *wi'aka no*, it had not been said.

The Future Perfect.

This tense is formed by using a form of *lāti* and the past participle passive; ex.

mi lātake gechāḁo, I shall have been told.

ḅe latàki yi'aḅe, they will not have been seen.

4. The Imperative.

The imperative of *lati* is used with the past participle passive, but the usage is very rare, and an active form is nearly always employed:

ta latu kawāḁo ramde, do not be knocked down by a goat

= *ta ramde hawe*, do not let the goat knock you down.

latu gechāḁo, be told. *ta late yi'aḅe*, do not be seen.

The Infinitive.

yechego, to be told. *yi'ego*, to be seen.

5. The Participles.

There are two participles, the past and the future.

Past.	Sing.	Pl.
Personal.	{ <i>gechāḁo</i> <i>gi'āḁo</i>	{ <i>yechāḅe</i> , having been told. <i>yi'aḅe</i> ,
Neutral.	<i>gi'adum</i>	<i>gi'adi</i> , } having been seen.

Future. Sing.**Pl.**Personal. { *gechetēdo*
*gi'etēdo**yechetēbe*, about to be told.Neutral. *gi'etēdum*{ *yi'etēbe*,
gi'etēdi, } about to be seen.

6. For easy reference the forms of the simple verb are here tabulated.

ACTIVE.			PASSIVE.	
Tense.	Affirmative.	Negative.	Affirmative.	Negative.
Contin.	(o) <i>yi'a</i> (be) <i>ngi'a</i>	<i>yi'ala</i> <i>ngi'ala</i>	<i>yi'e</i> <i>ngi'e</i>	<i>yi'atāke</i> <i>ngi'atake</i>
Present.	<i>don yi'a</i> <i>don gi'a</i>	<i>yi'ata</i> <i>ngi'ata</i>	<i>don yi'e</i> <i>don gi'e</i>	<i>yi'atake</i> <i>ngi'atake</i>
Future.	<i>yi'an</i> and <i>yi'ata</i> <i>ngi'an</i> and <i>ngi'ala</i>	<i>yi'ata</i> <i>ngi'ata</i>	<i>yi'ete</i> <i>ngi'ete</i>	<i>yi'atāke</i> <i>ngi'atake</i>
Imperf.	<i>don no yi'a</i> <i>don no ngi'a</i>	<i>yi'atā no</i> <i>ngi'ata no</i>	<i>don no yi'e</i> <i>don no ngi'e</i>	<i>yi'atāke no</i> <i>ngi'atake</i>
1st Pret.	<i>yi'i</i> <i>ngi'i</i>	<i>yi'al</i> <i>ngi'ai</i>	<i>yi'dma</i> <i>ngi'ama</i>	<i>yi'dka</i> <i>ngi'aka</i>
2nd Pret.	<i>yi'i no</i> <i>ngi'i no</i>	<i>yi'ai no</i> <i>ngi'ai no</i>	<i>yi'andma</i> <i>ngi'anoma</i>	<i>yi'dka no</i> <i>ngi'aka no</i>
Fut. Perf.	<i>lātāke</i> { <i>gi'ōwo</i> <i>gi'ojum</i> <i>lātāke</i> { <i>gi'obe</i> <i>gi'oji</i>	<i>lātāki</i> { <i>gi'ōwo</i> <i>gi'ojum</i> <i>lātāki</i> { <i>gi'obe</i> <i>gi'oji</i>	<i>lātāke</i> { <i>gi'ado</i> <i>gi'adum</i> <i>lātāke</i> { <i>gi'abe</i> <i>gi'adi</i>	<i>lātāki</i> { <i>gi'ado</i> <i>gi'adum</i> <i>lātāki</i> { <i>gi'abe</i> <i>gi'adi</i>
IMPERATIVE.	<i>yi'u</i> (<i>yi'am</i>) <i>ngi'e</i> (<i>gi'adam</i>)	<i>ta yi'u</i> <i>ta ngi'e</i>	<i>latu gi'ado</i> <i>late yi'abe</i>	<i>ta latu gi'ado</i> <i>ta late yi'abe</i>
PARTICIPLES.	Personal.	Neutral.	Personal.	Neutral.
Future.	{ <i>gi'atdo</i> <i>yi'aibe</i>	<i>gi'atdum</i> <i>gi'aidi</i>	<i>gi'etēdo</i> <i>yi'etēbe</i>	<i>gi'etēdum</i> <i>gi'etēdi</i>
Past.	{ <i>gi'udo</i> <i>yi'ube</i>	<i>gi'udum</i> <i>gi'uidi</i>	<i>gi'ddo</i> <i>yi'abe</i>	<i>gi'ddum</i> <i>gi'adi</i>
INFINITIVE.	<i>yi'ngo</i>		<i>yi'ego</i>	

Exercise 25.

Ha nder sumaye nyamdu nyamete diga mutki nange ha bađki bulol. Kirke ę labangal nyorwi, ę puchu woggaka nonnon. Mi tampi noddego biđdo ma. Burna ledde fuh cheheteđe. Du'um fassaruye, ya lamido: a lati diweteđo ha himbe, pelłel jonde mađa lata goťel be ngeł dabbaji nder jairi, a lata nyamaido huđo bana na'i, a lata chołneteđo be sawaure nde dou. Alkali wi'i, mi hokkan goto mođon fuh sauru, jutenga maru fiyande; nden sauru tumado ęesdan jutugo hande jemma bakin jokkere, acha luttuđi. Hottollo awete bana bayeri awete, fahin ko remete bana ndi, ę ęon jara konal haro ngesa mako bana ę njarata konal ngesa muri. Wodi nyawuji duđđi nangandi himbe, natandi ęalli maębe hautade be ndiyam jarugo, bana atuni be mburutu. Sa'i nden mardo-hakkilo be mo wala hakkilo yi'ete.

Exercise 26.

I saw the man who is to be executed to-morrow in the market. Hold my horse whilst I look for the bird which I shot. The boy who was beaten went to the judge and made a complaint. Why was he beaten? I do not know, but it is said that he had been to the town and could not be found when his master called for him. Mosquitoes do not breed in running water, but only in standing water. Therefore you must never leave water in your pots and pans without covers; if the water is not wanted again pour it out and turn them upside down. If you do not want to be drowned do not swim in the river. The majority of birds are edible, but no one ever eats the vulture.

CHAPTER 15

VERBS (*continued*).**1. The Medial Voice.**

The passive form of some verbs, mostly intransitive, often has a meaning between the passive and the active, sometimes even an active meaning, thus in a way approximating the deponent verbs in Latin. Such forms are here called the **Medial Voice**.

mi fewi, I am cold.

domđi, be thirsty.

metli, be angry.

min buki, we are in need.

o taframa dou majum, he is imbued with it.

mi fewama, I have a cold.

mi domđama, I am thirsty.

o mettele mašin, he will be very angry.

min bukama puchi, we need horses.

2. The Apocopated Accusative.

Instead of using the 2nd person singular of the personal pronoun in the accusative, the final vowel of the verb is usually changed to *e* and the pronoun omitted, but not in past tenses or negative statements.

mi wari mi hofne, I have come to greet you.

to mi wari mi hofnete, if I come I shall greet you.

Alla besdane jamu, may God increase you (in) health.

This form is sometimes the same as the passive, but the accent and the context will show which is which; ex.

mi yi'ete, may be (1) I shall see you, or (2) I shall be seen.

3. The Inverted Form.

In ordinary speech if the 1st person singular and the 2nd persons singular and plural are used, and do not begin the sentence, which must not be a negative one, then the pronoun follows the verb and the following changes occur. It is to be noted that the verb may not stand at the beginning of the sentence. In songs and poetry the inverted form is sometimes found with any pronoun.

The changes which occur are as follows:

(1) the Verb—

(a) takes the consonantal change where possible.

(b) ends in *a* in the present tenses, ends in *u* in the past tenses, or the vowel may be elided, and ends in *an* in the future tense of 1st pers. sing.

(c) a *w* in the root is elided after a *u*, and vowelized after an *a*; ex.

o huwi, he did; *ko ku' da?* what did you do?

o sawi, he wrapped up; *ko chau' da?* what did you wrap up?

(2) the Pronouns *a* and *on* become:

(a) *ta* and *ton* in the present tenses,

(b) *da* and *don* in the past tenses.

ndeĩ kirsã ta nagge? when will you kill the cow?
hande kirsu mi nagge, I killed the cow to-day.
jango kirsan mi nge, I shall kill it to-morrow.
mi yi'ata ko kosañ mi, I do not see what I am to pick up.
ndeĩ ngar' ðon? when did you come? *ko mbi' ða?* what did you say?
kanjum gar' mi, that is the reason I came.
ko mbað' ma mi? what have I done to you?
ko mbað' ða mi? what have you done to me?
to njaha ton? where are you going? is often contracted to *to nja' ton?*
no yofleran mi ma? = why should I release you?
a wadi bana ko mbi' no ma mi nane go na? have you done the usual thing as I told you?

4. Impersonal Verbs.

These verbs, denoting usually a condition or an attribute (the verb-adjective of chap. 7), have the preterite form with a present meaning. But besides being impersonal they can be used with a pronoun. The negative is sometimes formed regularly, and sometimes by using *-ki*; ex.

<i>bałwi</i> , it is black.	<i>bałwai</i> , it is not black.
<i>wawwi</i> , it is possible.	<i>mi wawwai</i> , I cannot.
<i>baði</i> , it is near.	<i>be baðai</i> , or <i>baðaki</i> , they are not near.
<i>o ðayi</i> , he is distant.	<i>ðayaki</i> , or <i>ðayai</i> , it is not distant.
<i>o ðayi</i> , he is light.	<i>ðayai</i> , it is not light.

5. Irregular Verbs.

Whilst it must be admitted that the Fulani verb is rather complicated, it is nevertheless very consistent, but the following have to be noted:

jei, it is mine, has 'parts', *jeiðo*, *jeiaðo* (or *jeyaðo*), *jeigo*, and a derivative form *jeidi*.

yidi, wish, want, has the preterite form with a present meaning; its negative is *yida*. With the 1st person singular accusative of the personal pronoun however, the form is *yidañkam*. Cf. chap. 11, para. 7.

6. 'To Be'.

There are three words in Fulani with kindred meanings. The usages are generally as follows, but frequently one form is found where one would expect another.

wodi, it exists. *ɗon*, there is. *woni* or *on*, it is.
kombi sudu am wodi sudu fere, close to my house is another house.

kombi sudu am sudu fere ɗon, means exactly the same, but is not such a good usage.

hala fere ɗon? *Don.* (*woda*), is there any other business?
 Yes. (No).

toi mbewa ma woni? *Nga ɗon ha yaɗi*, where is your goat?
 It is outside.

hamma ɗon nder laɗɗe, the eldest son was in the 'bush'.

hendu on waɗi titiji sankiti, it is the wind makes the thatch scatter.

mi andi hendu on, I know it is the wind.

Note the idiom, *no ɗum waɗi?* well, what is it?

7. The negative is expressed by *wala* or by *wōda*; ex.

be ngala nder sudu, they are not in the house.

ndiyam ɗon ha lawol? *woda*, is there any water along this road? No (lit. it has not).

8. *ɗon* and *on* have no other forms, but the parts of *woni* are regular, except that the **future** is expressed by using *latugo*, to become; ex.

a derke jonta amma nyande o go'o a latoto neɗɗo mauɗo, you are a youth now, but some day you will be a big man.

9. If the predicate is a substantive the copula is omitted; ex.

a derke, you are a youth. *be haɓe*, they are slaves.

10. 'To Have'.

wodi, neg. *woda*, infinitive *wodugo*, is also used to show simple possession; *wala* is often used instead of *woda* as the negative.

A wodi puchu? *Woda*, have you a horse? No.

There are no participles of *wodi*, and the participles of *marugo*, 'to have', are used instead.

11. *ka*.

What this enclitic really is has not been determined, but it corresponds exactly with the idiomatic use of *ta* in Hausa; ex.

(Hausa) *ku yi ta yi* = *on baɗa ka baɗki*, get on with it.

o waɗi ka ɓalingo, he got on with the dyeing.

be mbaɗi ka limugo chede, they proceeded to count the money.

12. 'Here it is' is expressed in Fulani by *nda dum* (*nda mo*, *nda ngu*, &c.). From the examples in:

French . . . *voilà* (voir, to see).

Hausa . . . *ga shi* (gani, to see).

it is possible that this *nda* is derived from *larugo*, 'to see', the participle of which is *dardo*: the western form of *larugo* is *rarugo*, which explains the *d*.

Exercise 27.

Noi inde majum? Mbodi on. Mi andi kairi mbodi on; mi yidi nanugo inde mari nonnon. Himbe wonobe ha do mayi. Dawa woda! Wala kodume, gama mi wodi alluha; kanjum won' do. Ndei ngi' da de? Ko mbaɗa ta nder ladde? Gam koni kanko o wulli yam ha ma? Ko ku' mi kanjum kugal Alla. To a yehi sudu mako o hollete lekki. Barka jabi, 'Ni'i ngechu mi'. Lamɗo Yola wodi daurobe jowo be bindowo. Kambe ngoni yerima, waziri, galdima, lamɗo Katsina be lamɗo Barno. Ko be kiti fuh bindowo winda, amma ka tabitata sei lamɗo yerda. Komoi waɗi ka nangugo puchu mako. Takaiho koyeho ndef' da hande? Luɓe don poi, amma lumo Yola buri de fuh.

Exercise 28.

What did you write? Why did you do it? Show me where your (pl.) cattle are, because I want to count them. Yesterday I saw a large herd in the marsh, but I have not yet received any milk. The women usually milk the cows and make the sour milk and the butter. If you ask the herdsman he will give you some. This water is very black; what is the cause of it? Are there any beef here? Yes, there are plenty of roan and hartebeest, and sometimes we see elephant. Tell the headman I want a good hunter early to-morrow morning, and this evening I want a boy to show me where the guineafowl are. Where is my knife? Here it is. Everything is ready now. Right, take up the loads and get a move on.

CHAPTER 16

DERIVATIVE VERBS.

1. The derivative verbs are formed from the basic disyllabic root, the 1st form (previously, for convenience, called the simple form) by the addition of certain letters which thus make other forms by which the meaning of the 1st form is modified. There are four chief modifications, made by adding *na*, *ra*, *la*, *da*, but by combinations of these four, a great variety of derived forms are obtained, by which means the slightest shade of meaning can be expressed, thus giving to the language its wonderful range and flexibility. 'A' is used in the examples of forms, but of course each derivative verb takes a tense or mood ending as required, in the same way as verbs of the 1st form do. The final vowel of the root-verb is usually *i*, but *a* and *o* are frequently found, and sometimes the vowel is dropped altogether. The particular form which any verb takes can only be learned by use.

2. No verb apparently employs all the derivative forms possible; some verbs have no derived forms in use; and some, chiefly those with *la*, have no simple form in use. Only forms which have actually been met with are given; but it is often possible to make a form from theory and to find that that form is actually in use; on the other hand it frequently happens that a form other than the one expected is in use.

3. 2nd Form—*NA*.

This form is always transitive, and gives a *causal* signification to the 1st form of the verb; ex.

<i>o andi</i> , he knew.	<i>o andini mo</i> , he informed him.
<i>o hūli</i> , he was afraid.	<i>o hulni mo</i> , he frightened him.
<i>o lāmi</i> , he ruled.	<i>be lāmini mo</i> , they made him king.
<i>usti</i> , it decreased.	<i>o ustini ngal</i> , he lessened it.
<i>o jippi</i> , he dismounted.	<i>jippin dongal</i> , put down the load.
<i>o mari</i> , he has.	<i>o marni mo</i> , he gave him.
<i>o hīsi</i> , he escaped.	<i>o hisni be</i> , he rescued them.
<i>o seyi</i> , he rejoiced.	<i>o seyāni mo</i> , he congratulated him.
	<i>o seyni mo</i> , he pleased him
<i>kabbanando</i> , the bridegroom.	<i>kabbanando</i> , the bride.
(the one who will tie up.)	(the one who will be tied up.)

be chodantā be gorōje, they will not buy them any kolas.

o larani mo puchu, he looked at a horse for him.

mi yechi ma a waddana mi kōdo, I told you to bring the stranger to me.

Note :

(1) The form which the 1st person singular of the pronoun may take after a derived verb—*mi*, instead of *yam*.

(2) The *u* of the imperative is always dropped.

4.

3rd Form—*RA*.

This is the *instrumental* form, and denotes the way or manner in which or by which a thing is done.

o nati, he entered.

o natiri, he entered by way of.

o sāli, refused.

saliri yam, it is beyond my power.

o seyī, he rejoiced.

o seyori mo, he was pleased with him.

weli, it dawns.

o wetori, he was late.

o windiri be dāwa bodeha, he wrote with red ink.

o lariri be darorgal-nyaundowo, he looked (at it) through a microscope (lit., doctor's thing to see with).

gorko jogama o haḥḥirama ḥoggi, the man was seized and bound with ropes.

Alla hokke jam, Alla wartire jam a tawa min jam, God give you health and bring you back safely to find us well.

5. Note :

(1) *waḍiri* is often contracted to *wāri*.

be mbārata kuje audi fuh be hottollo, they make all sorts of things of cotton.

(2) There seems to be no connexion between *o jokki*, he mended, and *o jokkiri*, he quarrelled with.

4th Form—*TA*.

6. There are two divisions to this class; the first has an *intensive* meaning, and the second has a meaning *opposite* to that of the simple verb. In both divisions the second vowel of the 1st form is sometimes omitted.

7.

o nāmi, he ground.

o fuḍḍi, he began.

ḥadi, it is near.

Intensive :

o nāmti, he ground over again.

o fuḍḍiti, he began again.

o ḥaditi, he drew near.

<i>o yamdi</i> , he is quite well.	<i>o yamditi</i> , he recovered his health.
<i>mauni</i> , it is large.	<i>o mauniti</i> , he is proud.
<i>o fini</i> , he awoke.	<i>o finti</i> , he recovered consciousness.
<i>fewi</i> , it is cold.	<i>dam feuti</i> , it cooled.
<i>hokku min</i> , give us.	<i>dokkite min</i> , give us back.
<i>o mbari</i> , ¹ he killed.	<i>o mbarti</i> , he committed suicide.

(but *lamido mbarti mo gam o mbari bandiko*, the king had him killed because he killed his relation).

o mari, he has, *o marti (ngu)*, he became the owner of (the horse)—with this connotation: A. and B. have a horse in common possession; A. pays B. money for B's share and thus acquires the horse. *je'iti* is a synonym:

<i>o sodi</i> , he bought.	<i>o solti</i> , he redeemed.
<i>o medai</i> , he never. . . .	<i>o metai</i> , he never . . . again.

8.

Opposites.

<i>jabbugo</i> , welcome.	<i>jabbitugo</i> , say good-bye.
<i>maßbugo</i> , shut.	<i>maßbitugo</i> , open.
<i>disugo</i> , put, stick, in.	<i>distugo</i> , pull out.
<i>ßernugo</i> , be angry.	<i>ßernitugo</i> , be good tempered again.
<i>o tari</i> , (1) he bound round.	<i>o tarti</i> , he unbound.
(2) she put on her cloth.	she took off her cloth.
<i>o tiri</i> , he tightened (bow).	<i>o tirti</i> , he slackened.
<i>o tili</i> , he thatched.	<i>o titti</i> , he took off the (old) thatch.
<i>o holi</i> , he had no gown.	<i>o holti</i> , he obtained a gown.
<i>o tadi</i> , he girdled.	<i>o tatti</i> , ² he ungirdled.

All the actions of dressing are of this form, and 'he put on' and 'he took off' must be read before the noun; ex.

<i>o fadi</i> , <i>o fadili</i> , boots.	<i>meti</i> , <i>metili</i> , turban.
<i>malfi</i> , <i>malfiti</i> , hat.	<i>hufni</i> , <i>hufniti</i> , cap.
<i>ßorni</i> , <i>ßorti</i> , gown.	<i>duhi</i> , <i>duti</i> , trousers.

Note the idiom, *sautu ko chau' da*, what is it? what do you want to say?

9. These verbs have no simple forms in use:

<i>heniti</i> , be content, satisfied.
<i>husiti</i> , be towards.

¹ *wari* is really the singular form: but it is customary to use the plural form throughout.

² This, by assimilation, usually becomes *tatti*.

Exercise 29.*Gorko ɛ chehowo.*

Nyandɛ go'o wodi gorko diskuɔ be ɓingɛl, o seyori ngɛl, o yiɗi o sodana mo lesɔ. O yehi ha godɔo chehowo o hokki mo riyal, o wi'i mo. 'Huwanam lesɔ.' Chehowo wi'i, 'Beldum. Jum'are a wara a ho'a lesɔ'. Gorko warani mo nyande jum'are, o wi'i mo, 'Waddu lesɔ'. Chehowo noti, 'Timmer'. O sabbiti sehugo, sei ɓingɛl fuɗɗi yahugo, mauni, te'i, ɓadi dainyugo. O wi'i baba mako, 'Mi yiɗi lesɔ ɓingɛl am'? Baba mako jabi, 'Yah ha chehowo godɔo; min, mi wasake mo dou lesɔ diga dubi nogas siwa; hosu ha mako'. O yehi ha chehowo o wi'i mo, 'Waddu lesɔ ngo baba am wasi no ma dou muɗum, o hokki ma riyal'. Chehowo noti, 'Hosu riyal, min, mi yiɗa kugal be jawal'.

Exercise 30.

Put down your loads and give me all the maize you stole from that farm. When you shut a box do not let the lid bang down like that. Take the clothes outside and hang them up to air. Take off my boots and then bring me something to drink, for I am very thirsty. It is no concern of yours what So-and-so's boys do: I will not have you go to the market without telling me first. Why did you not cut the horse's hoofs? I could not; he was too much for me. Just go down to the river and dip up some water. Be careful and do not slip in the mud. When will you let me know when to put down the load? He ruled thirty years and they made his brother king. Why did you hide behind the tree and frighten my horse? If they do it again I shall be very angry. We shall enter the town by the north gate.

CHAPTER 17

DERIVATIVE VERBS (*continued*).**Fifth Form—DA.**

1. This form is employed:

- (1) to denote *totality, finality*.
- (2) with an intensive meaning.
- (3) with the indirect object.

Totality.

o jangi, he read. *o jangidi*, he read (it) right through.
o riwi, he drove. *o riwidi chufi fuh*, he drove all the mosquitoes away.

o andidi deflere arandere fuh, he knew all the first book.

Intensive.

o wali, he slept. *o waldi*, he spent the night.
o lawi, he met with. *o laudi be*, he met them together.
o yi'i, he saw. *o yi'idi be lamido*, he had an audience of the king.
o folti, he met. *o nati*, he entered.
gapalewol balewol follidi be mađa, the black gown suits you.
o nadi be jangirde, he put them to school.

Indirect object.

o neldi yam deflere, he sent me a book.

gafakka, hunde wardugo jangirde, satchel, a thing to come to school with.

Note: *o sorri*, he sold. *o sodi*, he bought.

2. The forms obtained from the combinations and permutations of *na*, *ra*, *ta*, *da*, will not be numbered.

Reduplication + NA.

This form shows repeated and/or intensive action.

o ta'i, he cut. *o taitaini*, he cut to pieces.
o fiyi, he beat. *o fifini mo*, he beat him violently.

3.

TANA.

o reni, he looked after. *o rentini*, he warned, cautioned.
rimugo, to breed. *rimtingo*, multiply, make many.
o fudditini mo bindol, he made him begin his writing again.
o jangitini mo, he coached him.
o lartani mo seddago, he perceived he was only fit for a little.

4.

TARA.

This form usually denotes something done in common, and is therefore mostly used in the plural: ex.

ina, promise. *ronna*, inherit. *yerda*, consent. *dogga*, run.
be inotiri be potta jango ha lumu, they mutually agreed to meet in the market the next day.

be ndondontiri, they inherited in succession.
be ngerdotiri dou tegal, they agreed to marry.
(baba yerdani be be tera = father agreed to their marriage).
o doggitiri mo, he besought his protection.

5.

NADARA.

These forms show reciprocal action; ex.

<i>o hofni</i> , he greeted.	<i>be kofnindiri</i> , they greeted one another.
<i>o tokki</i> , he followed.	<i>be tokkindiri</i> , they followed each other.
<i>o yeddi</i> , he contradicted.	<i>be ngeddindiri</i> , they disputed, argued.
<i>o woggi</i> , he rubbed.	<i>be ngoggindiri</i> , they rubbed up against each other (and so caught the disease).

6. A few general examples are given here :

tabiti, it is certain. *o tabitini*, he confessed, he made certain.
o wi'idi hala be mako, he discussed the matter with him.
o heniti, he was content. *o henitinorto mo toro*, he rewarded him to his great satisfaction with 3d.
be dume o nyaundiri ma? with what did he cure you?

7.

KINI or KIKINI.

This form denotes *pretence*; ex.

<i>o mayi</i> , he died.	<i>o maikikini</i> , he pretended to be dead.
<i>o dāni</i> , he slept.	<i>o dānkikini</i> , he pretended to be asleep.
<i>o andi</i> , he knew.	<i>o andikinai</i> , he did not pretend he knew.
<i>o la'i</i> , he limped.	<i>o laikikini</i> , he pretended to limp.
<i>o weli</i> , he is hungry.	<i>o welkikini</i> , he pretended to be hungry.

Exercise 31.

Min nana ko wuro wontiri. O wārtiri ko garaji. Min kultiri ta be nata lesdi Yola; amma English'en jehi Garwa, dāhi ngo, nangi himbe 'Jaman', ngartiri ha Yola. Mi yidi mi tabitina ka, amma to mi yami mo, o tabitinta ha abada. Alla waḍi en tokkindirbe. Mi hokkiti mo kirke mako. O hokkitiri mo deftere. O anditiri deftere mako be bindol. Mi sotiri limse am ha 'dombel' (inde balinanteḍo-ran andaḍo ha Yola). O anditini mo yoire mako. Be ḍon naftora be chachari. Kalluḍo wi'i boḍḍo, 'Sikka to joḍari ma jinnidi, mi wurtinan minjei, bo, nyamen'. To o jinni kugal wojingo, sei o nata kugal hoppugo.

Exercise 32.*Talol bindowo.*

Gorko wari ha godḡo bindowo, o wi'i mo, 'Windanam bata-kewol;' bindowo jabi, 'Kosngal ḡon nawa yam'. Gorko wi'i mo, 'Mi yiḡa nelugo ma kotoi. Gaḡ ḡume a waḡi hujja bana ḡo mere?' Bindowo noti, 'Gōnga maḡa, amma to mi wiḡindi batakewol sei be nelana yam gaḡ mi janga ngol, gaḡ godḡo wawata janguḡo bindol am.'

Exercise 33.

I looked at the horse for you, but I do not think it will suit you. He made the gown of red silk. They went down to the river and wished them good-bye. After he told him he was a proud man, he never spoke to him again. He began his work again. He got him back his horse. He got back his (own) book again. They took him to the hospital, but the doctor said he was pretending to be ill. If they see the thief they must bring him to me. The prodigal son squandered all his property. I warned him not to do it, but he persisted, and at last I was so angry that I proceeded to thrash him. He was without food and water for three days, and on the fourth day he fainted, but he came round after a while and recognized us. He had an audience of the king to discuss the question of building a new mosque. They deposed Solomon the Second and made Moses king.

CHAPTER 18

FORMATION OF NOUNS FROM VERBS.

The Noun of the Agent.

1. *Personals.* For the singular *owo* is added to the verb-stem, which term includes both the root and the root with the derivative additions, with the initial consonant changed where possible, whilst *oḡe* is added for the plural without the change; ex.

<i>winda</i> , write.	<i>bindowo</i> , pl. <i>windoḡe</i> , writer, scribe.
<i>ḡora</i> , tan.	<i>ḡorowo</i> , pl. <i>ḡoroḡe</i> , tanner.
<i>andina</i> , inform.	<i>andinowo</i> , pl. <i>andinobe</i> , informer.
<i>jangina</i> , teach.	<i>janginowo</i> , pl. <i>janginoḡe</i> , teacher.

2. *Non-personals*. For the neutral form *ojum* is added to the verb-stem for the singular, and *oji* for the plural, both forms having, like participles, the initial consonant of the verb changed, thus not complying with the rules of phonetic chiasmus. See also chap. 4, rule 16.

<i>wara</i> , come.	<i>garojum</i> , pl. <i>garoji</i> , comer.
<i>lāta</i> , kick.	<i>lātojum</i> , pl. <i>latoji</i> , kicker.
<i>ngata</i> , bite.	<i>ngatojum</i> , pl. <i>ngatoji</i> , biter.

The Noun of the Instrument.

3. This is formed from the third form of the verb. The neutral ending is *ɗum*, but *gal* and *gol*, the class ending for utensils, are usually substituted for it. The singular and the plural have the same initial consonant, that of the plural verb, and so do not take the chiasmic changes. See also chap. 4, rules 2 and 15.

<i>omta</i> , open.	<i>omtirɗum</i> or <i>omtirgal</i> , key.
<i>winda</i> , write.	<i>bindirɗum</i> or <i>bfindirgol</i> , pen.

The Noun of Place.

4. Whether *rde* is added to the simple form, or *de* is added to the third form does not seem quite clear: in any case the result is the same. These nouns follow the rules of phonetic chiasmus.

<i>winda</i> , write.	<i>windirde</i> , pl. <i>bindirde</i> , place of writing, office.
<i>jula</i> , pray.	<i>julirde</i> , pl. <i>julirde</i> , place for praying, mosque.
<i>wasā</i> , dig.	<i>wasarde</i> , pl. <i>gasarde</i> , place of digging, mine.
<i>fe'ita</i> , cross.	<i>fe'irde</i> , pl. <i>pe'irle</i> , ford.
but <i>fe'a</i> , chop.	<i>fe'irde</i> , pl. <i>pe'irde</i> , an axe.

The Verbal Noun.

5. The verbal noun ends in *-ki*, and the consonantal change takes place where possible. In some cases there is no verbal noun form in English to correspond with the Fulani.

<i>yara</i> , drink.	<i>jarki</i> , drinking.	<i>ndefa</i> , cook.	<i>ndefki</i> , cooking.
<i>yaha</i> , go.	<i>jahaki</i> , going, travelling.		
<i>wodi</i> , it is good.	<i>boɗki</i> , fineness.		

Cognate Nouns and Nouns of Result.

6. Just as in English nouns take various endings, and each has to be learned separately: e.g. a foreigner, not knowing the noun corresponding to 'He is proud', might on the example of:

He is odd—oddity, say 'prouidity',
 He is just—justice, say 'proudice',
 He is fond—fondness, say 'proudness',

so in Fulani no rules can be given for the formation of these nouns. From the following examples it will be seen that some are governed by the chiasitic rules; for the plurals reference to chap. 4 must be made, and the word looked up in the dictionary.

<i>winda</i> , write.	<i>bindol</i> , writing.
<i>hūla</i> , fear.	<i>kūlol</i> , fear.
<i>anda</i> , know.	<i>andal</i> , knowledge.
<i>muŷa</i> , be patient.	<i>muŷal</i> , patience.
<i>lima</i> , count.	<i>limgal</i> , number.
<i>le'a</i> , marry.	<i>legal</i> , marriage.
<i>yāra</i> , drink.	<i>jaram</i> , drink.
<i>wuja</i> , rub.	<i>gujam</i> , liniment.
<i>nyāma</i> , eat.	<i>nyāndu</i> , food.
<i>yāha</i> , go.	<i>yādu</i> , travel.
<i>dogga</i> , run.	<i>doggudu</i> , flight.
<i>woina</i> , proclaim.	<i>woinandu</i> , proclamation.
<i>yiḍi</i> , like, love.	<i>yide</i> , love.
<i>haḥa</i> , fight.	<i>haḥre</i> , strife.
<i>jāla</i> , laugh.	<i>jaleḍe</i> , laughter.
<i>hara</i> , replete.	<i>harande</i> , repletion.
<i>jōḍa</i> , stay.	<i>jōnde</i> , stay.
<i>saḍi</i> , difficult.	<i>saḍende</i> , difficulty.
<i>woya</i> , cry.	<i>bojji</i> , lamentation.
<i>wujja</i> , thief.	<i>guika</i> , theft.
<i>mauniti</i> , proud.	<i>maunitare</i> , pride.
<i>luggi</i> , deep.	<i>luggere</i> , hole.
<i>yerda</i> , agree.	<i>yerduye</i> , consent.
<i>wāta</i> , retaliate.	<i>wātāki</i> , revenge.
<i>wanya</i> , refuse.	<i>gaingu</i> , refusal.
<i>uma</i> , roar.	<i>umango</i> , roar.
<i>wula</i> , burn.	<i>ngulu</i> , conflagration.
<i>laha</i> , pant.	<i>lahāli</i> , panting.
<i>juti</i> , long.	<i>julenga</i> , length.
	<i>jutirka</i> , longitude.
<i>sāfa</i> , draw water.	<i>chafgal</i> , the beam.
<i>rema</i> , farm.	<i>demri</i> , agriculture.
<i>jumta</i> , take honey.	<i>jumri</i> , honey.
<i>wowi</i> , be accustomed.	<i>bopka</i> , accustomedness.

7. English nouns beginning with 'dis' and 'un', and some opposites may be expressed in Fulani by *soinde*, poverty, want of; ex.

<i>doutare</i> , obedience.	<i>soinde-doutare</i> , disobedience.
<i>alkawal</i> , promise.	<i>soinde-alkawal</i> , perjury.

Exercise 34.

Be Fulfulde limgal tokkata limaɗum : be English (Turankere) limaɗum tokkata limgal. Jarki kosam weli. Handi bikkoi ekkito bindol. Mi numi no mi nata ladde fajiri, amma jonta mi michiti, mi yahata. O saddini nagge; ɗam majum nge lati changu. To mi don wolwa be demde himbe be de mala'ika'en fuh, amma mi soiti yide mi lati bana jamdi-bodeɗi choi'andi, mabo lenguru so'andu fahin. To mi wodi woliyaku ha mi andi sirriji fuh, be ande fuh, toni fahin mi nuɗɗini no ha mi wawa sottingo koseje, amma mi wala yide, min na mi koɗume. Yide wodi muɗal ɗungal, waɗan maslahaku; yide waɗata kajal; yide waɗata maunitare. Jonta kam gonɗingo be yela be yide ɗi tabiti, kanji tati ɗi, amma burɗum maunugo maji yide on. Latake nder Misra lamido jam-adilaku e holare e chahu e boɗenga; o wodi ballo kakkilɗo jam-andal e lisaki e sanyudi-bolle. Alkali don hita kala Altine fuh. O wirani lamido waɗa holare hakkunde maɓɓe. O inanake yam o yahan Makka; wakkati o wari ha to o neldi yam deɗtere. Duɗki jaram itata hakkilo. Be maɓɓi dammugal; fuh e non o daɗi. Be nduɗiti dammugal; ɗam majum ndiyam natata.

Exercise 35.*Talɗ.*

Ndeya go'o suka do'i nder chofol, o wawata nginam. O badi yolago, sei o euni jahowo ha datal yida mo. Gorko husiti ha mako o fuɗɗi felugo mo dou natki mako-ndiyam. Suka wi'i mo, 'Hei, gorko, hisnam maide aran, ɓawo man a fela yam'.

Exercise 36.

There was a king of great eminence and lofty power and he was immensely wealthy; he had three daughters and one son who was possessed of great knowledge and goodness. They travelled until they came to a marsh near a big fishing town; here they built a camp and put a fence of thorns round it. The king having made a proclamation that they would capture the town in the morning, they tied their horses to the picketing pegs, spread their mats, and lay down to sleep, very tired with their long journey. I could see something coming along the road, and when it drew near I realised that it was a gazelle. This is a new school; it was built last year. A remedy for a conflagration is to have two houses.

CHAPTER 19

TIME, ETC.

1. **Time: Wakkati.**

The Fulani follow the Muhammadan calendar.

Months—*lebbi*. Meaning—*ma'ana*.

Hāram, the Arabic Muharram.

Sendandu Haram, the dividing Haram.

Haram mirawo, the little Haram.

Banjāru arandu, the first Banjaru.

Banjaru tumbindu, the middle Banjaru.

Banjaru raginindu (or *sakitindu*), the last Banjaru.

Sumatendu wauḡe, fast month for those who can.

Wairordu sumaye, month when fasting is left off.

Sumaye (or *Ramabana*), the fast month.

Juldandu, the prayer month.

Siutorandu, the rest month.

Laihaji, the month of the sacrifice.

2. *dubu*, pl. *dubi*, year. *hitande*, pl. *kitale*, year.

dubi perol, the years of the Flight. (A.H.)

dubi dainyeki Isa, the years (since) the birth of Jesus (A.D.).

rawani, last year. *hikka*, this year.

mauri, next year. *leuru*, pl. *lebbi*, month.

January 1, 1917 = 6 *Haram mirawo*, 1335.

January 1, 1918 = 16 *Haram mirawo*, 1336.

October 17, 1917 = 1 *Haram*, 1336.

3. **Days of the Week: Balḡe asawere.**

They are modifications of the Arabic.

Alad, Sunday. *Alarba*, Wednesday.

Altine, Monday. *Alhamisa*, Thursday.

Salāsa, Tuesday. *Jun'are*, Friday.

Asawe, Saturday.

walande, pl. *balḡe*, day, i.e. the period of twenty-four hours.

nyalānde, pl. *nyalḡe*, the same, but not good Yola Fulani.

nyalaumare, pl. *nyalaumaje*, day, i.e. the period of light. (*jainaki*)

jemma, pl. *jemmaje*, night, i.e. the period of darkness. (*nyibre*)
nyande, day, is used:

- (a) with days of the week; ex. *nyande Alad*, Sunday.
 (b) in the phrase, *nyande go'o*, once upon a time.

4. **Times of the day:** *Wakkatiji nyalaumare*.

	<i>babbol</i> , cold period just before dawn.
	{ <i>bulol</i> !, <i>bedki</i> , or <i>subaha</i> (Ar.), dawn.
<i>fajiri</i> , early.	{ <i>puḍki nānge</i> , sunrise.
	{ <i>nānge balle</i> , or <i>luha</i> (Ar.), 7-9.
<i>nange nyalwi</i> , the sun	<i>chaka nange</i> , mid-day.
is hot.	<i>gurāki</i> or <i>zura</i> (Ar.), about 2 p.m.
	<i>asiri</i> , about 4 p.m.
	{ <i>saididki</i> , <i>mulki nange</i> , sunset.
<i>kikiḍe</i> , evening.	{ <i>mangariba</i> (Ar.), sundown.
	{ <i>hirngo</i> , or <i>esa'i</i> (Ar.), 6-10.
	<i>jemma jengi</i> (lit. night comes on).
	<i>chaka jemma</i> , midnight.

5. **Seasons:** *Faṣluji*.

dabunde, cold season; harmattan-time.

chedu, hot season.

sēto, { tornado season.

ndungu, { rainy season.

yamde, harvest.

6. **Direction:** *Wakkere*.

waila, north.

ṣombina, south.

funānge, east.

hirnānge, west.

(cf. *nange fuḍi*, the sun rose.) (cf. *hirugo*, to do something at night.)

7. **Greeting:** *Kofli*.

The common greetings among the people, especially when at work, are:

use, or singularly, *use ma*; the usual reply is *usuko*.

mi usi mo, I greeted him (at his work).

To a superior:

Alla rēne,
Alla sabbināne, } God watch over you.

The reply is:

barka (my) blessing.

Good night :

mbale jam, sleep well.

mbete jam, rise in health.

Alla wena on jam,
Alla findin on jam, } God give you good morning.

To an equal :

walu jam, &c.

jabbama, welcome. *mi jabbiti ma*, I wish you farewell.

Alla hisne, God be with you (lit. protect).

jippe jam, may you dismount well (said to one mounting).

In addressing, or replying to a superior *barkama* (you) are blessed, is generally used.

8. The following is a typical greeting between friends :

A.

B.

jabbama.

mi jabi (I receive it).

jabbama.

mi jabi.

jabbama poi.

mi jabi.

jabbama ni'i.

youwvah, mi jabi.

(Then B repeats the salutations).

kori a jamo?

mi tauti ma jam.

9. The Fulani sometimes use the borrowed Hausa greetings :

(1) To a superior : *zaki*, lit. a lion, but they find great difficulty with their *z*'s, and usually say—*jaki*, which means a donkey! The reply is *gaishe ka* (*ki*, fem., *ku*, pl.).

(2) To an equal : *sanu*, I hope all is well.

Exercise 37.

Ha toi a walata hande jemma? Mi anda; ha nder ladde, tema. Kala haje fuh e lato be chede; dole a tabiti nder hakkilo maɗa. O wawata timminugo kugal, gam kosngal mako yewi. To o sãli sodugo sei mi jo'inan ngu. Yalika an a yaran chiwaɗam innaboje? A'a, min mi yiɗa; jarki innaboje haram ha amin; fahin mi foɗata taba. Ta lutedam nder o'o fi. A andi Arabre? Mi andi petum. A wawi wailitugo ka Fulfulde? Noi inde wuro mon? Ngo woddungo ha ɗo na? Lataki godɗudum mašin. Noi gikku jauru? Yalika himɓe wuro yiɗi mo? Na'am, gam kanko o jam-teddungal e adilaku. Bindirɗi ɗon ha am be ɗereji amma dawa wala. Iyende tobi hanki na? Toɓai; mi

tammi ndego'o iyende toban hande. Jarki e nyamki e danaki kanji lizmi himbe. Min mi chuklado diga fajiri ha kikide. Ha toi a woni nyande Alarba; mi dabbiti ma kotoi.

Exercise 38.

Ko mbaɗ' ɗa nder laɗɗe? Mi duri geloɗi. O nati mayo; ilagol ndiyam wɗti mo. Chi'e tati nangi yite nder hirngo. A i'a derewol be jungo nano. Moije puchu ngu? Minjei ngu. Mi yehi hautade be jemma. Mi rentini ma jagawu. Ha chaka jemma gujjo nati sudu mako o willi mo sarai. Handi o tokka besdugo andal. Komoi natirta yolnde amma o natira bange fere o gujjo on. Ko mi buri yidugo be ngibbina baɗe maude de'e be jiba de. Te memu boggol ngol; sakko a hosa. Laru bongoru ndu; les maru buri dou maru yajugo. Diga ndungu waɗai on tita chudi di fuh. On maha wa'irdum soro yeso bongoru wakkere sombina. Gam hala tankugo gangire kanjum wadi; min giɗi ndiyam e chakacheri e bulwuldi e ndiyam-jibugo. Tiiji kiddy mboɗai; be ngadda kesi; fahin be mbama chekke boɗɗe ta hendu sankita tiiji. On don bi'a on tampi hebugo kewe gommode; amma dole on keba leɗɗe gorte de lelai. Hakkilan bargal ngal; gafe diɗi woda. Joɗu, a wirni yam, mi yiɗi mi yauna kugal.

Exercise 39.

Talɓɓi alkali.

Jemma go'o alkali heɓti nder deftere komoi mari hore peɗel be wakkude junde kanko woni pataɗo. Alkali, marɗo hore peɗel be wakkude junde, wi'i nder yonki mako, 'Mi wawata besdugo mangu hore am, amma mi ustan wakkude am'. O dabbiti mekesje amma o heɓtai de. Wala fere sei o nangi reta wakkude nder jungo mako, o wadi reta fere ha piirla, o wuli nde. Sa'i nde demgal yite yotti jungo mako o yofti nde, wakkude fuh wuldama. Ni'i alkali lati semtuɗo gam o gongɗini bindaɗum nder deftere.

Exercise 40.

If you follow the road to the south you will come to a marsh where there is plenty of game. Last Friday night he went out in the dark and fell into a hole and broke his leg. People say the sun rises in the east and sets in the west; but do not think that because you see it rising in the east and setting in the west that the sun moves; it does not move. It is the earth which

moves, for it rotates once in twenty-four hours. After that comes the golden sunset when everybody rests from his labour. Now is the time of the evening meal, and men thank God for His mercies of the day. Then darkness comes on and the stars begin to come out and show up the expanse of the sky. When his horse saw that the cattle were charging down on him he reared and fell over on his back and the king with him. The slaves scattered and ran, leaving the king lying on the ground. They bring the iron ore and pour it into the furnace, and then put in charcoal and wood, and light it. When the heat is sufficient the ore melts and begins to run out into the hole made for it. This is the iron which is so useful to man.

APPENDIX

CLASS ENDINGS

1. It was briefly stated in chapter 4 that 'certain singular endings may be said to denote classes of things', and these two examples are good illustrations of what is meant:

- (1) *i'am* = blood, and *hi* is the class ending for trees; and so we find that *i'amhi* is the Fulani name for the 'blood-wood tree' (*Pterocarpus erinaceus*; in Hausa, *Madobia*).
- (2) *nyi'e* = teeth, and *wu* is the class-ending for fish; and so *nyi'ewu* is the Fulani name for the 'tiger-fish', the fish-with-the-teeth, as any Nigerian piscator will testify. (In Hausa, *Tsage*; *Hydrocyon lineatus*).

2. But when one begins to make lists the exceptions are so appallingly many that, so far from 'proving the rule', they almost lead one to deny the existence of any rule or regularity. Whether there was any strict adherence to the principle of class-ending in the dim past is impossible to say: careful research and fair analogy might reveal forms of which only the worn down remains are in present-day use. Remembering this, and also that we are only dealing with one of the many dialects of an unwritten, highly flexible language spread over a vast area, we must not expect to find hard and fast rules. So for example, the words for different kinds of ants have three different endings:

- hondorde*, the black ant which collects grain; Hausa, *turu-ruwa*.
- nyunyuwal*, the large black, stinking ant; Hausa, *gwano*.
- mo'u*, the 'white' ant; Hausa, *gara*.

3. In the lists which follow, the typical endings, excluding those already remarked on, e. g. nouns of place, will be taken and a few examples and exceptions given. The exceptions will be of two kinds:

- (a) Those with the same ending and 'non-class' meaning.
- (b) Those with 'class' meaning and different ending.

4. -am, Fluids.

Whether this ending denotes 'fluids' or 'fluidity' is a distinction too subtle to discuss here.

<i>ndiyam</i> , water.	<i>kosam</i> , milk.
<i>i'am</i> , blood.	<i>nyebbam</i> , butter, oil.
<i>mbosam</i> , marrow.	<i>timbilam</i> , a sweet porridge.

Exceptions :

<i>a.</i>	<i>b.</i>
<i>gēram</i> , eyebrow.	<i>iyende</i> , rain.
<i>endām</i> , pity.	<i>kettungol</i> , cream.

5. Here, as in other cases, a knowledge of the 'class-ending' is necessary to build up a word, especially those participial forms which are used as nouns; ex.

<i>ḥiraḍam</i> , fresh milk.	<i>baḥiḍam</i> , standing water.
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6. -hi, Trees.

<i>kārehi</i> , shea butter tree.	<i>nārehi</i> , locust-bean tree.
<i>gayohi</i> , a mahogany tree.	<i>bantahi</i> , silk cotton tree.
<i>buhoi</i> , cactus.	<i>barkehi</i> , a common shrub.

But note—inter alia :

<i>ḥokki</i> , baobab tree.	<i>ḥulki</i> , white thorn acacia.
<i>jaḥḥi</i> , tamarind.	<i>duḥḥi</i> , deleb palm.
<i>tanni</i> , desert date.	<i>kābiwal</i> , horse-radish tree.

Exceptions :

<i>a.</i>	
<i>kafahi</i> , sword.	<i>beluhi</i> , razor.

7. -al, -ol, Utensils.

<i>lagāwal</i> , bow.	<i>kurol</i> , arrow.
<i>bātal</i> , needle.	<i>balmol</i> , weapon.
<i>juggirgal</i> , picketing peg.	<i>ḥoggol</i> , rope.
<i>bēmbal</i> , corn-bin, granary.	<i>gasol</i> , town ditch.

Exceptions :

<i>a.</i>	<i>b.</i>
<i>andal</i> , knowledge.	<i>labbo</i> , flat spear.
<i>dokkal</i> , generosity.	<i>laḥi</i> , knife.
<i>kulol</i> , fear.	<i>ḥebēre</i> , stirrup.
<i>kofngol</i> , greeting.	<i>londe</i> , pot.

8. -re, -ri, Plants which are farmed or sown.

<i>huitare</i> , tomato.	<i>marori</i> , rice.
<i>waskore</i> , pumpkin.	<i>bayeri</i> , guineacorn.
<i>waigore</i> , okro.	<i>chāchari</i> , indigo.
<i>nyebbere</i> , bean.	<i>liyeri</i> , cotton bush.

Exceptions :

<i>a.</i>	<i>b.</i>
<i>būṣiri</i> , gruel.	<i>bulumwōl</i> , yam.
<i>jumri</i> , honey.	<i>biriwu</i> , ground-nut.
	<i>butali</i> , maize.

9. It has been suggested that the -re ending shows a particular one of a class, and so roughly means 'one', 'a', whilst the simple form is used generally for things in mass. On this theory :

hinere, is a particular nose.

kine, nose, with which *leggal kine*, 'bridge of the nose', is to be compared.

kineji, noses.

That possibly there was some such idea in primitive Fulani I would not dispute; but I cannot agree that -re connotes that idea now. Things in the mass are referred to in the singular as often as the plural; ex.

biriji, ground-nuts; sing. *biriwu*.

korka'e, gravel; sing *korka'el*.

kurori, meal; pl. *kuroje*.

The only 'mass' word in common use is *mbai*, cassava, a single root being *mbaiwōl*, and the plural *baiji*.

10. The following are a few of the numerous endings in -re :

<i>haire</i> , stone.	<i>hosēre</i> , hill.
<i>hore</i> , head.	<i>halagāre</i> , ring.
<i>horre</i> , star.	<i>ruldere</i> , cloud.

jemma does mean a night as opposed to *jemma*, by night, but *hinere* and *kine* are identical in meaning.

11.

Animals.

-a and *-u* are the usual endings, but *-e*, *-i*, and *-al* are found.

-a.

nyiwa, elephant.
ngeloba, camel.
mbala, sheep.
jajina, worm.
dumsa, waterbuck.
kātota, centipede.

-e.

nagge, cow.
wamde, donkey.
hūnyare, turtle.
yare, scorpion.

-i.

kalhaldi, old bull.
ngari, bull.
njauḍiri, ram.
ramdi, male goat.
mbodi, snake.

-al.

doindowal, chameleon.

-u.

puchu, horse.
fouru, hyena.
ngabbu, hippo.
chirgu, leopard.
mboju, hare.
hutōru, monitor.
sondu, bird.
kumare, crown bird.
dujire, owl.
choḍal, egret.
chaigal, goose.
kakkurlawal, lesser bustard.
pola, dove.
gangawal, ibis.
ndau, ostrich.
lingu, fish.
pellawu, Nile perch.
loperwu, mud-fish.
peretewu, sort of roach.
bubu, fly.
chufu, mosquito.

FULANI POEM AND STORY

YIMRE ŞEHU USMANU.

- Allahu lamiđo dumnu, salatu dou burđo fuka.
Dou mađa, ya Amadu, jainiņđo lesđe fuka.
Allahu gettan mi on mo'ando tagle fuka,
Neloido Amadu burnado tagle fuka.
- 5 Annora mako yokam woni jailiji tagle fuka,
Annora hakkilo non annora giđđe fuka,
Annora imani Mumini'en to hautama fuka,
Annora himbe waliyi'en e ka anabo'en fuka,
Nange e leuru e mobgal jainatodi fuka,
- 10 Fandaki usura jailiji mađa fuka.
Allahu burnoyi Ibrahimia tagle fuka;
Boliđe heroroyi Musa nder tagle fuka;
O hokki Isa bo sembe nder ruhuji mako fuka;
A mobdanama giki e boledeki non baditaki fuka.
- 15 Allahu kam suři Adamu nder tagle fuka;
Non bo o suřtindi Nuhu, e Ibrahimia non bo fuka;
Kuraishu e Hashimi nder le'iji mako fuka.
Wallahi, a suřa a suřtindama nder suřabe mako fuka.
Tagefo Alla be dou e be les kalfini ma;
20 Tagefo Alla be dou e be les ketani ma;

1. 1. *Dumnu*, imperative causative used supplicatively, from *dumi*, be eternal.

Salatu is the name given to the little Arabic prayer when the name of Muhammad is mentioned:—*Allahumma salli ala Muhammadin wasalim*: in Fulani, *Alla wad salatu dou Muhammadu, hisnu*.

Fuka = *fuh*, all.

1. 2. *Amadu* = the prophet Muhammad.

1. 5. *Yokam* = *kanka*, i.e. *annora*.

1. 11. *Burnoyi* = *Burni*, distinguish.

1. 17. *Kuraishu*, the name of one of the most noble tribes in Arabia.

Though Muhammad himself belonged to this tribe, the other members were responsible for his 'Flight' to Medina. Eight years later, however, he was able to compel them to accept the 'Faith'. *Hashimi*, the name of Muhammad's great-grandfather, who was prince of his tribe; hence also the name for Muhammad's family.

1. 18. *Wallahi*, lit. by God.

1. 20. *Ketani* = *heđitani*.

- Tagefo Alla be dou ɛ be lɛs chappani ma;
 Tagefo Alla be dou ɛ be lɛs ɗoutani ma.
 Kowa e halfini ma, a wasila tagle fuka.
 Suɓaɓe nder tagle fuh ɓam inde maɗa suɓa;
 25 Limɓe nder tagle fuh ɓam inde maɗa lima.
 ɓam non bo haje keɓreteɗum to ma'a;
 ɓam darja maɗa hajeji fuh kumtodama.

Usmānu, in full, Usmanu Bi-Foduye, commonly called Othman dan Fodio was the founder, in 1804, of the present Sokoto dynasty.

The rhythm runs thus :

Allāhu lamɗo dumnu salātu dou búrɗo fuka.
 Dou máɗa, Amádu, jainɗo lésɗe fuka.

Translation.

THE SONG OF SHEIK USMAN.

- To the Lord God belongs eternal salutation above all other.
 Even above you, Muhammad, who gives light to all the world.
 I will praise God, for it is he who is bountiful to all creation,
 Who sent Muhammad, who is the greatest in all creation.
 5 His light it is the lights of all creation.
 The light of intelligence as well as the light of all sight,
 The light of the creed of the faithful if all are collected,
 The light of the saints and of all the prophets,
 The sun and the moon and all the host of light-givers,
 10 Do not approach even a tenth of your lights.
 God distinguished Abraham above all creation;
 Converse (with God) made Moses a marked man in all creation;
 He gave Jesus indeed power amongst all his holy ones;
 (But in you, Muhammad) are combined sight and talk
 and proximity (with God).
 15 God indeed chose Adam out of all creation;
 Thus also he selected Noah, and Abraham also thus;
 Also Kuraishu and Hashimi from all his tribes.

1. 23. *Kowa* (Hausa) = *komoi*.

1. 26. *To ma'a* = *ha maɗa*.

- Verily you were chosen, and selected from all the chosen ones.
 The creatures of God in heaven and on earth put their trust in you.
 20 The creatures of God in heaven and on earth listen for your commands.
 The creatures of God in heaven and on earth do homage to you.
 The creatures of God in heaven and on earth yield obedience to you.
 Everybody looks to you because you are the emblem of all creation.
 The chosen ones in all creation are chosen because of thy name ;
 25 The esteemed ones in all creation are so ascribed because of thy name.
 Thus indeed all desire is obtainable through you ;
 Because of thy glory all desires are fulfilled.

TALQOL MBEWA, BE FOURU, BE JAGAWU.

Nyande go'o mbewa yehi dabbitugo jumri. Nga hebi don warta, fotti be fouru. Fouru wi'i, 'Sei a yecha yam gongaji tati; to nanon, mi nyamete'.

Mbewa noti, 'Jonta to mi hoti mi wi'i be mi fotti be fouru, achi yam, be ngeddata yam. To mi andi mi tokka lawol ngol en fotta mi tokkata. An, bo, a hari; to a harai a yamata no a nyamatam'.

Fouru wi'i, 'Gonga mada'. Don jawagu wari, taudi di. Mbewa wi'i, 'A'a, dume nawata ma gite?' Ndu wi'i, 'De nawam'. Mbewa jabi, 'Mi wodi lekki gite, amma sei a heba lalal fouru'; Fouru yami, 'Jorngal na, ko kechal?' Mbewa wi'i, 'Kechal buri'.

Jagawu wi'i, 'Fouru, laru le ha a buri wanyugo'. Fouru lari, wi'i, 'Kaiya!' Sei jagawu nangi, ta'i; fouru sorti, jagawu hokki lalal mbewa. Mbewa sulki nder jumri, wi'i, 'Nda, waɗu ha hunduko, a wogga ha gite'. Jagawu jabi, muɗi, wi'i, 'Fouru, waddu fahin'. Fouru doggi, jagawu tokki ndu, mbewa hoti be jumri maga.

Nyande go'o mbewa yehi dabbitugo jumri. Nga hebi
Day one goat went to seek honey. It found
 don warta, fotti he fouru. Fouru wi'i, 'Sei a
was returning met with hyena. Hyena said, 'You
 yecha yam gongaji tati; to nanon, mi nyamete'.
tell me truths three; if otherwise I will eat you'.
 Mbewa noti, 'Jonta to mi hoti mi wi'i be mi fotti
Goat answered 'Now if I return I say them I met
 be fouru, achi yam, be ngeddata yam'.
with hyena left alone me they will contradict me.'

STORY OF A GOAT, A HYENA, AND A LION.

Once upon a time a goat went to get some honey. It found some and was coming back when it met with a hyena. The hyena said, 'You must tell me three truths; otherwise I shall eat you'.

The goat replied, 'If I go home now and tell them that I met with a hyena and he left me alone, they will contradict me. Had I known that in following this road we should meet, I should not have followed it. And you are full up; if not, you would not ask me whether you should eat me.'

The hyena said, 'You are right'. Then a lion came and found them together. The goat said, 'Hello, what is the matter with your eyes?' The lion replied, 'They hurt me'. The goat answered, 'I have some eye medicine, but you must find some hyena skin'. The hyena asked, 'Dry or fresh skin?' The goat said, 'Fresh is the best'.

The lion said, 'Hyena, look where you least mind'. The hyena looked, and said, 'What do you mean?' The lion caught him and cut some (skin); the hyena moved off, and the lion gave the skin to the goat. The goat dipped it in the honey, and said, 'Here you are, put it to your mouth and then rub it on your eyes'. The lion took it, swallowed it, and said, 'Hyena, bring some more'. The hyena ran off, the lion followed it, and the goat went home with her honey.

KEY TO EXERCISES

1

The king has a horse. I saw him in the town. The father bought a bull, but the mother bought a cow. He saw an elephant on the road. The slave brought a guineafowl and some corn. The man saw me in the house.

2.

Mi wodi puchu be nagge. O yi'i lamido ha nder wuro. Tigowo hokki machudo rawandu. Gorko waddi mo. Debbo sodi mbewa. Dada waddi nagge diga wuro.

3.

Tell the smith I want the carpenter. Bring the herdsmen from the town. Ask him where he saw my friend. Bring me his father and his mother. I said to you, 'Bring me the stranger'. The king asked the farmer where he bought the corn. The warrior saw some strangers in the town, but he did not tell me.

4.

Sobajo am kilajo sodi puchu. Waddanam chehowo ha wuro. Mi yi'i Arabo ha lawol. Ha toi a yi'i mo (or ha toi ngi' da mo?) Dimo hokki saroji mako nagge. Mi yidi a wadda mbewa maɗa. Yechu demowo o yecha machudo mako o hokka gainako gauri.

5.

Do you know where he saw them? I don't know. He said they bought some horses. I don't understand: who bought the horses? Did you hear where they bought them? No. Bring me a bow and some arrows. I did not see you in the school. Give me my belt; bring me the scissors.

6.

A andi ha toi o sodi kosam mako? O wi'i, o yi'i be'i maɗa ha nder wango. A famai? Mi yidi nyebbam. Be nani o sodi ngeloba. Mi yi'ai ma ha nder julirde. Ha toi a yi'i laɓi am?

7.

Where are the books which I put here? Do you know who has taken them away? Who told you to throw away those papers? We caught some fish yesterday and took them to the market. It is the farmer's goats which have drunk the water. I saw so and so, but I did not speak to them. My master wants some eggs; tell the egg-man to bring some. His horse ran away but they caught it. His father is dead: his mother is dead: he alone is left in the house.

8.

Toi ðereji ði ɓe ngaddani yam hesikengya? Moije puchu nguya nder ngesa am. Yaru gertode ðe ha lumo, sorru ðe, waddanam mi gauri. Mi yi'i wane ha nder wuro, amma o wolwanai yam. ɓe nangi worɓe doggube. Moi sali yarugo ndiyam mum, o wudini ðam? Mi nangi liɗɗi; mi yiɗi a yara ði haro am. A andi toi ðum woni?

9.

What is the name of the town where he lived and the name of the country where this town is? Why did you hit this man on the head with a clod? Surely you are not able to do what you want? Hold the stirrup, I want to mount. Is there any water on this road? I don't know, but it is said that this road is a bad one. Do not unsaddle, only loosen the girth; tie up the horse whilst he is eating his corn; if he refuses to eat it, take it away. Where are its feet? Our friend gave them to the dog, who has eaten them. Bring the bed which my father ordered from you. What sort of bed do you want?

10.

Sikka ɓe kaɓai. Mi yiɗi andugo inde gure mon. Yechu himɓe ma ta ɓe ndogga sa'i nde mi jippi. Nguye puchu mi watanta? Dane ðe mboɗai; waddanam fere. Ngoye labbo ma? Ngoya. Ki laɓi ma? A'a, amma kiya woni minjei. ɓoima heferɓe don poi, amma Fulɓe nyami lesde maɓɓe, nangi worɓe be reuɓe, mbaɗi ɓe haɓe. Moije ngesa ka? Hamidu jei. Dume o don huwa? Wala. ɗeyeje paɗe a yiɗi?

11.

Much of the water which you see you may think good, though it may really be full of harmful germs. He is a worthless miserly

little chief, who ought to be deposed. It is said that he has sold all his large horses. I shall stop at your town; is there a large entrance-house? Is this a good road? No, there is much mud. I want to wash; bring the hot water. A watch has a white face and two hands, a long one and a short one. Why are you late (this morning)? There was a heavy tornado, and that prevented me from making an early start. If you meet the wakili on the road, tell him that this corn is not enough. Bring some big wood and plenty of meat; we are all famished. These little things, it is they which take away the beauty of the writing.

12.

Kengya mi duhi sirla daneha, amma hande mi yiḍi duhugo sirla lotaka. To mi yejjiti mi hokkai ma ḥoggol boḍewol, sei a sifinira yam. A tammi a wawi waṃango yam ṣilawo famaro? To mi hoti, mi wi'i ḥe mi fotti be fouru maundu raneru ha lawol, sei ḥe ngedda yam. Wudin ka'e boḍeje ḍe, waddanam tapaje baleje. A yi'i sa'a Yusufu kesa? Takaiho ko lakasko baras: waddanam manda.

13.

A camel is smaller than an elephant, but a lion is stronger than a leopard. The horse is the most useful of all animals. A ripe pawpaw is sweeter than a green banana. I prefer this to that. There is nothing better than this. Your writing is very good. Nevertheless the king and his men saw that it was better that they should do it for a while than to allow the leprosy to go on increasing amongst the people. All life needs something to eat lest hunger outrun its strength and it die. I will tell you the trees which are the best and the strongest. The 'acacia' comes first.

14.

Lamiḍo ḥuri yiḍugo ḥalewu dou puru. Nyiwa ḥuri dabbaji fuh. Rawandu ḥuri bote dininta faturu, fuh ɛ non nyande go'o patuji nangan dōmbi. Gam ḍume a wi'i sudu maḍa ḥuri minjei? Moi a tammi ḥuri darnde, Umaru na, malla Haruna? Mi tammi Umaru ḥuri darnde bakin jokke ḍiḍi. Bindol ma ḥuri hallugo; gam ḍume a waḍata hakkilo maḍa ha kugal bongal? Ḍi'i fuh ḥe don cheha ḍi be leḍḍe ḍe ḥuri ḍayugo. O wawi nangugo liḍḍi ke'andi mo. Mi yiḍi gapalewol am ḥurngol fuh; yawu. Puchu mako wati hanki.

15.

How many horses has your father? He has more than fifty. I have one cow, but my grandfather has not even one. In this town there were countless numbers of cows with huge long horns. They collected many bows and spears for the war. He shook the thief three times. The fishermen caught many fish yesterday. Modibbo Adama founded Yola town in the year 1841 A.D., i.e. 1267 A.H. They set up the stick once more, but still it fell down. I am mad three days in every month: to-day is the first of them.

16.

O sodi bali nogas e nai ha lumo Yola; jango man o yari di Girei, o sorri di. Siftinir gainako mi yidi na'i jowego jango. Jaule nogas don dou leggal, mi fidi tati, luttude firi. Noi a wi'i a fidi? Fido be nangi lelwa kengya, amma be ngechai lamido. Genari ma wadan pound didi nder leuru fuh hikka, na shilling chappande tati bana rawani. Chede noi a yidi ha biriji di? Chede noi noi kabbe bayeri de? Noi dubi puchu ngu?

17.

Therefore skilled men make great efforts to get this iron from down there under the ground. With much trouble and weariness they prepare it before it becomes of use to mankind. I shall go to the market to-morrow. How many years have you lived in Kano city? Where are the builders? They are whitewashing inside. You must make the door high enough for me to enter without stooping. I am not accustomed to build a house like this; it would be better for you to find a man from Kano who is skilled in building. I am a Katsina man, if you wish, I will make you a four-cornered house. They are nearly ready to send their boys to school. He arose and came to his father. But when he was a long way off his father saw him and had compassion on him, and ran and fell on his neck and kissed him.

18.

Balde de min bawata mo'inugo mahol be gasol gam be ndim dini hafe amin. Jogu puchu am, yilnu ngu kombi sare. To goddo howi sare sei sare howama. Burani yam mi winda batakwol ha baba am, mi wi'a mo a don jodi ha do be am. A andi himbe warube ha sudu am ha wuro kengya, jodibe ha babal les lekki makki. Toi puru woni? Mi yi'ai ngu ha nder sudu magu. Nebukadnassar lamdo fago e kala himbe, e le'i fuh

ē ñemñe ñe duniyaru fuh ñe kotoi : holare ñesda ha mon. Kaire woni hunde famarde bana battaru urdi : sudu majum wañama be chardi. Nda ñum : sornu ñum ñes leso.

19.

I will make the load as light as possible. They are living in the town as long as you stay in this compound ; but if you go away they will have to come here. Why did you make a foolish excuse like this? Before he came he gave it some corn. The lion said to the hyena, 'I want some hyena skin : show me where you least mind, so that I can cut (some)'. I did not see him after that. I asked him who came this morning. Whilst he was crossing the courtyard which was in front of him a falcon swooped down on him again, but did not quite get him. Barka's master laughed and said to him, 'Surely that is a blue egret, not my ostrich'. I did not speak until they were silent. Why did he stay in my house? I do not know : unless perhaps his head was bad. They will not come at all to-day.

20.

Mi yi'ai mo ñawo Jum'are. Yeso a siwa dillugo, mi yiði a lota bindigaru am. O nyami lingu ha be hore magu. Bingle deyel buri ma windugo. Suno am sati gam masibo ha gite mako. O yami yam gam ñume mi fiyi rawandu. A wala ha sare ndei mi yali. Nangu puchu am hiddeko mi meta metalewo am. Ta dillu yeso mi warai. Sei to a limi chede mi andata noi majji. A medi yahugo Makka? Mi meñai, amma baba am yehi ton nde diði. Kanjum woni yeso ko ñawo be dainyi ma, na? Nde wore yeso, nde wore ñawo.

21.

I beg you to tell your men to allow us to get our provisions for the journey. The spider obtained some meat : he ate some and was satisfied, and the rest he put by. He went to the hole of the rat and said to him, 'I am getting help because my house has fallen down'. The rat answered, 'Right, I take it that the cat is not coming'. The train route goes right from Kano to Lagos. If he had done these marvellous works in this place they would have repented long ago. He did not welcome him because the chief does not notice a poor man. The horse lay down because it was tired. He was spreading out the kolas, and so I stopped him. The monkey said to the hyena, 'Well, you are satisfied ; if you were not satisfied, you would not ask me,

you would eat me'. By the time I get back from the town you will have finished your work.

22.

Haram nyamugo kuşel nagge nge be kirsai. Noi goddenga Yola? Dume o wi'i? O wi'i renowo-rondobe (Helman!) ummi no sottugo be amin, hanki, amma nargewol hađi mo fe'itugo mayo. Jango mi dawata; amma min jottata Kano sei kikiđe. Jango man min kirsan no mbala, amma fouru hosi nga hanki. Laru nder boro-leso; to a yi'ai dum ha nder majum, waddu akwatiru baleru maundu be omtirkon am. Debbo don ndefa nyamdu kikiđe ndu gorko mako, nden gujjo fiđi mo dou hore be ɓodere.

23.

To-morrow I shall go to the town and get some work. The king said, 'If the people want to be able to read I must make them a school'. Each, having taken off his cloak, put it on the back of a donkey. Take this paper and give it to him who is at the door. To sin is human, to forgive divine. If you have not left any water lying about there will be no mosquitoes to bring fever. Show me where you left them so that I can go and get them. You will never see the letter again, but after a little while your friend will receive it at his town. The goods which come from the north are ivory and ostrich feathers. Their work will not be good unless they first add 'indigo balls'. Do not disobey me in this matter. This is a riddle: I have three cows, one eats and is not satisfied, one goes out to graze and does not come back, one lies down and does not get up. (Fire, and smoke and ashes.)

24.

Yaru batakwol ngol ha nelado gardo diga wuro jonta, yechu mo o yara ngol ha nyaundowo. To a fotti be mako ha lawol sei a hofna mo. To mi nyami nange balte, a yaha lumu; hoti a yaltira jangirde a yobana yam chede de; hoti a rene yam ha mayo. Kolledam liddi on nangi hande fajiri. Bođđum; sei on jaha on kolla di Resident. Toi dillaiɓe jango? Mi yi'i mo gurtido lumu, amma mi wolwanai mo. Be metai huwugo dum bawo o nyadi be. Windu derewol andingo yam noi a lati. Wuro mon tunwi mašin; kadibo on bo'inai labi bawo mi dilli.

25.

In Ramadan food may be eaten from the setting of the sun until dawn. The saddle and the bridle are dirty and the horse

has not been properly groomed. I am not worthy to be called thy son. The majority of woods are fit to be carpentered. 'This is the interpretation, O king. You will be driven away from men, and thy dwelling shall be with the beasts of the field, and you will become an eater of grass like oxen, and you will be wetted with the dew of heaven.' The judge said, 'I will give each of you a stick a cubit in length, then the stick of the suspect will increase an inch and leave the others'. Cotton is sown like guineacorn is sown, further, it is hoed like it: they bring manure to its field like they bring manure to a field of millet. There are many diseases which afflict people which enter their bodies in the water they drink, such as dysentery and guineaworm. Then the careful man and the careless one will be seen.

26.

Mi yi'i mbareteḡo jango ha lumo. Jogu puchu am doko mi dabbita sḡndu ndu mi fiḡi. Bingeḡ ngel be piyi yehi alkali o wulli. Gaḡ ḡume o fiya. Mi anda, amma wi'ama o yehi no wuro o heḡtaka ndei maḡḡo mako euni mo. Chufi mbawata rimugo ha ndiyam ilandam sei ha ndiyam de'uḡam širu. Gaḡ majum ta metu achugo ndiyam ha payande ko tumuḡe moḡḡon ḡe ngala mabḡḡe; to ndiyam yiḡaka ndufe ḡam, kippe ḡe. To a yiḡa yolago ta yinu ha mayo. Borna chḡlli fuh nyamatedi, amma komoi nyamata jigawal.

27.

What is its name? It is a snake. I know it is a snake, I want to know its proper name. The men who were here are dead. No ink? Never mind, I have a slate; that will do. When did you see them? What will you do in the bush? Why did he complain to you about me? What I did was the act of God. If you go to his house he will show you the medicine. Barka answered, 'Thus said I'. The Emir of Yola has five counsellors and a secretary: they are—the heir to the throne, the vizier, the galadima, and the 'kings' of Katsena and Bornu. What they decide upon the secretary records, but it does not come into force unless the Emir consents. Each proceeded to catch his horse. What sort of soup have you cooked to-day? There are many markets, but Yola market is the biggest.

28.

Ko mbindu ḡa? Gaḡ ḡume mbaḡ' ḡa dum? Kolledam to na'i moḡḡon ngoni, gaḡ mi yiḡi limugo ḡi. Kengya mi yi'i tokke

maude ha naddere, amma mi jabai biraḍam tawan. Reube tokka birugo na'i, be mbaḍa kosam e nyebbam. To a yami gainako o hokkete. Ndiyam ḍam balwi kurum: ḍume waḍi ḍum? Ndiuri ḍon? Ḍon; kobi e luiḍi ḍon poi; nyande go'o min ḍon gi'a nyibi. Yechu jauru mi yiḍi piḍowo boḍḍo jango fajiri: kikiḍe mi yiḍi suka kollaiḍo yam toi jaule ngonni. Toi labi am? Nda ki. Ḍum fuh ḍum taskitiḍum. To, be ndōnda dōngle, be mbaḍa ka yahugo.

29.

The man and the carpenter.

Once upon a time there was a man blessed with a son, and he was very pleased with him, and wished to buy him a bed. He went to a certain carpenter and gave him a dollar and said to him, 'Make me a bed'. The carpenter said, 'Very well; on Friday come and get your bed'. The man went to him on Friday and said to him, 'Bring the bed'. The carpenter answered, 'It is not finished'. The carpenter procrastinated with the work until the boy began to walk and grew up and married, and was about to have a child of his own. He said to his father, 'I want a bed for my baby'. His father replied, 'Go to such and such a carpenter—I ordered a bed from him twenty years ago—and take it from him'. He went to the carpenter and said to him, 'Bring the bed which my father ordered from you and gave you a dollar'. The carpenter answered, 'Take your dollar, I do not wish to hurry over the work'.

30.

Jippine dongle, dokkeḍam butali fuh on gujji ha ngesa kaya. Sa'i a maḅḅa akwatiru ta maḅḅode majum waḍa idango bani ni'i. Wurtin limse yaḣi; liru ḍe, ḍe njora. Faḍitu paḍe am; nden waḍanam jaram, gaḡam mi ḍomḍama maḣin. Wala ko yali on be sukabe wobbe ko mbaḍi; mi yerdanai on jaha lumu sei on arta on yama yam. Gaḡam ḍume a ta'ai kororomje puchu? Mi wawai, ngu saliri yam. Sei a dirta mayo a nyedḍa ndiyam. Be hakkilo, ta dirtu ha lope. Ndei a yechata yam jippingo dongal. O lāmi duḅi chappande tati; be lamini derḍiko. Gaḡam ḍume a nyukki ḅawo leggal, a hulni puchu am? To be meti huwugo ḍum mi mettete maḣin. Min natiran wuro be yolnde waila.

31.

Let us hear what is happening in the town. He made it into thread. We feared lest they should enter Yola territory, but the

English went and captured Garua, made the Germans prisoners, and came back to Yola. I want to make certain of the matter, but if I ask him he will never confess. God made us all different. I gave him back his saddle. He made him a present of a book. He recognised his book from the writing. I redeemed my clothes from the 'little rat' (name of a well-known pawnbroker in Yola). He recognized and so guarded against his cunning. They make use of indigo. The bad boy said to the good boy, 'Surely, if your victuals are finished, I will take out mine and we will eat'. If he has finished the work of dyeing then he goes on to the work of polishing.

32.

A story of a scribe.

A man went to a certain scribe and said to him, 'Write a letter for me'. The scribe answered, 'I have a bad leg'. The man said to him, 'I don't want to send you anywhere; why do you make such a stupid excuse?' The scribe replied, 'You are right, but if I write a letter then they have to send for me to read it, for no one else can read my writing'.

33.

Mi larani ma puchu ngu le, amma mi ñon numma ngu fottante. O waḍiri gapalewɔl be samiya boḍejum. Be njehi ha mayo be jabɓiti be. Bawo o yechi mo o gorko maunitiɗo o metai woldugo be mako. O fuɗɗiti kugal kesum pul. O jabɓani mo puchu mako. O jabɓiti deftere mako. Be njari mo ha nyaundirde, amma nyaundowo wi'i o ñon nyaukikina. To be ng'i gujjo be ngaddanam mi mo. Biɗɗo majjinowo majjidini jaudi mako fuh. Mi rentini mo ta o waɗa dum, amma o waɗwaɗni dum, sei mi tikki mašin ha mi waɗi ka fiɓinugo mo. Ha balɗe tati o soiti nyamdu e ndiyam; sei nyande nayabre o faɗdama, amma neɓi seɗɗa o faɗɗitama o andi min. O yi'idi be lamɗo gam be mbi'ida hala mahuki julirde hesre. Be ɓorti Sulimanu ɗiɗaɓo, be lamini Musa.

34.

In Fulani the number follows the noun so qualified, in English the noun qualified follows the number. The drinking of milk is nice. It is necessary that children learn to write. I had intended to go into the bush this morning, but now I have considered it I am not going. He killed the cow otherwise than by cutting its throat; therefore it became carrion. Though I speak with

the tongues of men and of angels and have not charity I am but a sounding brass and a tinkling cymbal. Though I have prophecy until I know all secrets and all knowledge, and though I have faith so that I can remove mountains but have not charity, I am nothing. Charity has great patience, and is kind, charity does not envy, charity is not proud. Now remain faith, hope, and charity, these three, the greatest of these is charity. There was a king in Egypt who was just, a carer for the safety (of his people), generous and possessed of all good qualities; he had a wise minister, skilled in mathematics and literary style. The judge holds a court every Monday. He advised the king to make peace between them. He promised me to go to Mecca; when he arrived there he sent me a book. Too much drink dulls the intellect. They shut the door, nevertheless he escaped. They changed the position of the door, therefore the water did not come in.

35.

A story.

One day a boy fell into a stream and he could not swim. He was on the point of being drowned when he called a man going along the path to help him. The man approached and began to scold him for getting into the water. The youth said to him, 'Hi, mister! first of all save me from death and then you can scold me'.

36.

Latake lamido mauna-fijijo, banga-lamujo; o mari jaudi dundi; o wodi bikkoï reube tato ẹ biḍḍo gorko goto maṛḍo-andal ɗungal ẹ boɗenga. Be njehi ha be njotti naɗɗere kombi wuro gaunde mango. Ton be mbaɗi sangere, be kowi nde be chukkɔl gi'e. Laṃḍo waɗi woinandu jango man be ndahata wuro. Be kaɓɓi puchi maɓɓe ha juggirde, be mbe'iti dage maɓɓe, be mbali ɗanago, sombe maɓɓin gaɗ yadu maɓɓe jundu. Mi wawi yi'ugo garojum ha lawol; ndei ɗum ɓadiɗi mi anditi ɗum lelwa on. Kaire woni jangirde hesre; nde nyibama rawani. Nyaundigu ngulu sei chi'e ɗiɗi.

37.

Where will you sleep to-night? I don't know; in the bush perhaps. Everything is possible with money; therefore keep your senses about you. He was unable to finish the work because he broke his leg. If he refuses to buy I shall just keep it. Perhaps you will drink a little wine? No, the drinking of wine

is unlawful for us, neither do I smoke. Do not disobey me in this matter. Do you know Arabic? I know a little. Are you able to translate this into Fulani? What is the name of your town? Is it far from here? It is not very far. What sort of man is the village head? Do the people like him? Yes, for he is honourable and just. I have pens and paper, but no ink. Did it rain last night? No, I think perhaps it will rain to-day. Drinking and eating and sleeping are necessary to man. I am busy from morn till eve. Where were you on Wednesday? I looked for you everywhere.

38.

What were you doing in the bush? I was looking after the camels. He got into the river; the current carried him away. Three compounds caught fire about 9 p.m. You must hold the book down with your left hand. Whose horse is this? It is mine. I went in the night. I warned you about the lion. The thief entered his house in the middle of the night and robbed him of everything. It is necessary for him to go on increasing in knowledge. Everybody who does not enter by the gateway, but goes in otherwise, is a thief. What I prefer is for them to knock down these large ant-hills and make them into mud for building. Do not touch this string, let alone pick it up. Look at this wall, the bottom is wider than the top. Before the rainy season sets in you must thatch all these huts. You must make a staircase for the house outside the south wall. As regards making the plinth we need water, gravel, sand, and locust-bean juice. The old thatch is bad; they must bring new. Also they must make some good grass mats so that the wind cannot blow the thatch about. You say you are unable to get stout bamboos; then you must get smooth straight poles. Be careful of this ladder, two rungs are missing. Sit down, you are in my light; I want to hurry up with this work.

39.

A story of a judge.

One evening a judge found in a book that every one who had a little head and a long beard was a fool. Now the judge had a little head and a long beard, so he said to himself, 'I cannot increase the size of my head, but I will shorten my beard'. He hunted for the scissors, but could not find them. Without more ado he took half of his beard in his hand and put the other half into the candle and burnt it. When the flame reached his hand

he let go, and all the beard was burned. Thus the judge became ashamed, for he had proved the truth of what was written in the book.

40.

To a tokki lawol fombina, sei a yotta naddere; ndiuri dundi don ton. Jemmare Jum'are salinde o wurti ha nyibre, o do'i ha nder ngaska, kosngal mako yewi. Be don mbi'a nange e fuda ha funange, nge e muta ha hirrange; amma ta on numa gama on gi'a nge fudange ha funange, mutange fahin ha hirrange, nge don sotta; nge sottatako kam; duniyaru on sottata, gama ndu don yirla nde wore ha sa'i nogas e nai. Bawo majum sei saididki, sa'i nde komoi siutata ha kugal mako. Kanjum woni wakkati nyamdu kikiɗe, nde komoi yettata Alla gam bawal mako nder nyalaumare. Nden nyibre waɗi, koɗe bo puɗɗa wurtugo, de mbanga babal asama. Sa'i puchu mako yi'i na'i don ukkana ngu, ngu galti, ngu telli, kangu be lamido. Machube chankiti, be ndoggi, be achi lamido don wali. Be ngadda tame taje, be lowa nder takkirde, kadi be lowa yulbe e leɗɗe les mare, be kuɓa dum. To nguldum yite he'i, sei taje bolwa, dum fudɗa rufugo ha nder ngaska baɗaka gam majum. Kanjum woni jamdi ndi don nafa taggabe.

FULANI-ENGLISH VOCABULARY

Words which are listed in the grammar, such as numbers, non-personal pronouns, are not given here.

A.

a, thou.
abāda, ever.
acha, leave off, let, allow.
adilāku, justice.
akwaliru, box.
alkali, judge.
alkibbare, cloak.
Alla, God.
am, my.
amin, ours.
amma, but.
an, thou.
anabījo, pl. *ánabo'en*, prophet.
andal, knowledge.
andi, know (neg. *anda*).
andīna, inform.
andīra, recognize.
andīta, know and guard
 against.
Arabo, Arab.
Arabre, Arabic.
aria (to), have . . . already.
awa, sow.

B.

baba, father.
bābal, space, courtyard.
ḡādi, be near.
mbala, ewe.
ḡalējum, black.
bāna, like, as.
bandirawo, kinsman, relation.
ḡāndu, pl. *ḡalli*, body.

bargal, ladder.
baruwal, paved road.
batākwəl, letter.
ḡauḡe, power.
ḡāwo, the back, since ; after.
bayeri, guineacorn.
be, and, with.
ḡe, they, them, these ; who.
ḡernde, the heart.
bēro, host (convivial).
ḡesda, increase, flourish.
ḡesdāri, the so much for luck
 in trading.
mbewa, she goat.
ḡi, offspring.
ḡiḡḡo, child.
bindigaru, a gun.
bindirḡol, pen.
bindḡol, writing.
bindōwo, a scribe.
ḡingel, dim, of *ḡiḡḡo*.
ḡira, scrape up or out.
ḡira, milk.
biriwu, pl. *biriji*, ground-
 nut.
bodējum, red.
bodenga, integrity.
ḡōdere, lump, clod.
mbōdi, snake.
ḡoggol, rope, string.
bōro, bag, pouch.
ḡolwa, melt.
ḡongōru, wall.

borna, wear, put on a gown.

borta, take off; depose.

budi, swelling.

bulku, pot, pitcher.

bulwuldi, sand.

buri, it excels.

burna, majority.

C.

chachari, indigo.

chahu, generosity.

chakachēri, gravel.

chāngu, carrion.

chede, money.

chehōwo, carpenter.

chekgol, crack.

chirapamwol, girth.

chōffol, stream.

chūfu, mosquito.

chukkol, hedge.

chūrde, smoke; steam.

D.

ḡabbita, seek.

dāda, escape.

dāgo, mat.

dāha, capture.

dainya, beget; bear.

dammugal, doorway.

danējum, white.

dango, thigh.

dāra, stand, stop.

datal, path.

ndau, pl. *dabbi*, ostrich.

dāwa, ink.

dāwa, make early start.

dayi, be distant.

dayi, be light, not heavy.

dé'a siru, be quite still.

nde, times. *nde wore*, once.

ndēfa, cook.

deftere, book.

ndei, when.

ḡemgal, tongue.

demōwo, farmer.

nder, in, into.

ḡerewol, paper, document.

diga, from.

dilla, go away, depart.

dimo, free man.

dirta, slip.

ndiuri, wild animals.

ndiyam, water.

ḡo, this; here.

ḡo'a, fall down.

ḡo'a, pray.

ḡogga, run, run away.

ḡomḡi, be thirsty.

ḡomka, thirst.

ḡon, there is.

ndondi, ashes.

dongal, load, package.

ḡoudi, shade.

nduḡu, year.

ḡuḡi, be plentiful.

duha, put on trousers.

dūkuhi, pawpaw tree.

ḡum, it, this.

ḡume ? what ?

ndungu, wet season.

duniyaru, the earth, world.

dūra, graze; tend.

E.

ē, with, and; or.

egga, migrate.

euna, call.

F.

fabru, frog.

faḡḡa, stun.

faddama, faint.

fadditi, regain consciousness.

fajiri, early.

fāla, heed, care for.

fāma, understand.

famḍi, be small.
fāyande, water-pot.
fē'a, cut, chop.
fē'ita, cross.
fēla, scold.
felmāngo, thunder.
ferē, different, another.
ferē māko, alone.

fī, affair.

fīḍa, shoot, hit, hunt.

fīya, beat, hit.

fīyende, cubit.

fōḍa, pull; smoke.

fombina, south.

fotta, meat.

fuḍa, rise.

fuḍḍa, begin, happen.

fuh, all.

fuh ē non, nevertheless.

fukka, lie down.

Fulfulde, the language of the
 Fulani.

funānge, east.

G.

gāfal, rung, beam.

gaināko, herdsman.

galla, rear up.

gam, for, so that, on account of.

gam ta, lest.

gama, because.

gangīre, plinth.

gapalēwāl, gown.

ngāri, bull.

gāsa, hair.

ngaska, pit, hole.

gaunde, fishing.

gauri, corn.

ngeloba, came.

gertogal, fowl.

gi'al, thorn.

gikku, character, disposition.

gilngu, caterpillar.

godḍenga, distance.

godḍo, a certain one.

gōnga, truth.

gongḍina, prove.

gorko, man, husband.

gujjo, thief.

ngulu, conflagration.

H.

ha, to, at, on, by, from.

haḥa, fight.

haḥḥa, bind, tie up; arrest.

haḥḥere, bundle of corn.

hāḍa, hinder, prevent.

haddu, end.

haire, stone.

haje, need.

hakkilo, intelligence; care.

hakkunde, among, between.

hāko, leaf.

hāla, talk, palaver.

halli, be bad, wicked.

hande, to-day.

handi, it behoves.

hanki, last night.

hāra, be replete.

hāram, unlawful.

hāro, to.

Hausājo, a Hausa man.

hautā, meet, unite, join.

heḥa, obtain.

heḥta, understand; find.

heḥba, to kiss.

heḥēre, stirrup.

he'i, be enough.

hendu, wing.

hesikengya, day before yesterday.

hiddēko, before, while.

himbe, people.

hippa, turn over.

hirnānge, west.
hirsā, slaughter.
hīsa, escape.
hisna, rescue.
hīta, judge.
hilānde, year.
hofna, greet.
hofru, knee.
hosa, *ho'a*, take up.
hoina, loosen.
hōkka, give.
hokkila, give back.
hokkilira, present.
holāre, safety, peace.
holla, show.
hoppa, rub, polish.
hōra, take away (home).
hore, head.
hororomre, hoof.
horre, star.
hōtɪ, go back home.
holtollo, cotton.
howa, put a fence round.
huḅa, light.
hūḍo, grass.
hujja, excuse, reason.
hūla, be afraid.
hunduko, mouth.
huwa, to do.

I.

idango, roaring ; noise.
ilagol, current.
inde, name.
innaboje, grapes.
iyēnde, rain.

J.

jāba, answer.
jaḅa, receive.
jaḅḅa, welcome.
jagawu, lion.
jāla, overcome.

jāla, laugh.
jam, well ; health.
jam = *jaumu*.
jama'are, people.
jamdi, iron.
janga, read, learn.
jangirde, school.
jango, to-morrow.
jāral, barbed spear.
jaudi, wealth, riches.
jaumirawo, master, lord.
jaumu, 'the one with'.
jaungal, guineafowl.
jauro, village head.
jawal, haste.
jeḍi, be taciturn, silent
jei, own.
jevāḍo, slave.
jīḅa, mix mud.
jigāwal, vulture.
jinni, be finished.
jippa, dismount, descend.
jippina, put down.
joḅāre, victuals for a journey.
jōḍa, sit, sit down, stay, dwell.
joḍirgal, stool.
jōga, hold.
jo'ina, put down ; keep ; found.
jokkēre, joint ; inch.
jonta, now.
juggirgal, picketing-peg.
jūla, worship.
julirde, mosque.
jumri, honey.
jungo, hand.

K.

kābiwal, horse-radish tree.
kāḍo, pagan ; slave.
kājal, envy.
kāla, each.
kala (golo) fuh, every.

kanjum, that is the one.
käre, goods.
kēfēro, infidel.
kengya, yesterday.
kesum, new.
kiḍḍum, old.
kikīde, evening.
kilājo, smith.
kirke, saddle.
ko, it; which, 'the indefinite particle,' as in *kotoi*.
kōḍo, stranger, guest.
kōfngol, greeting.
kombi, near.
kōmbowal, canoe, boat.
kōmbowal-lesdi, train.
kōmoi, any one.
kōnal, manure.
kōnōwo, warrior.
kōnu, war.
korḍo, female slave.
kosam, milk.
kosngal, foot.
kōtoi, anywhere, everywhere.
kugal, work.
kuṛol, arrow.
kurori, meal, flour.
kusel, meat.

L.

labangal, bridle.
labbo, spear.
laḥi, knife.
lagāwal, bow.
lakasḍum, insipid.
lāma, reign.
lamina, enthrone.
lāmīḍo, ruler, king, emir.
lāmu, kingdom.
lāra, look, look for; visit.
laral, skin, leather.

lāti, become.
lāwol, road.
leggal, tree.
lekki, potion, medicine.
lēla, bend.
lelwa, gazelle.
lenguru, cymbal.
lesdi, land, territory.
lēso, bed.
leuru, month.
liliwol, feather.
līma, count.
limse, clothing (pl.).
līngu, fish.
lira, hang up, dry.
lizmi, must.
lōta, wash (trans.).
lūmo, market.
lūta, evade, disobey.
lutti, remain, be left over.
luwal, horn.

M.

ma, thee, thine.
ma, or.
mabḥa, fasten.
mabḥila, open.
mabḥe, theirs.
mabḥode, cover.
machuḍo, male slave.
māḍa, thine.
maide, death.
majja, be lost, missing.
mājum, its.
māko, his, hers.
mala'ikajo, angel.
mallā, or.
manda, salt.
mangu, size, greatness.
māra, smack.
māri, possess, have.

mārōri, rice.
māšin, quite, very.
maslahaku, kindness.
mauni, be big, grow up.
maunilare, pride.
maya, die.
mayo, river.
mēdi, to . . . ever. . . .
mēdai, to . . . never. . . .
mēkesje, scissors.
mēma, touch.
mere, worthless.
merejo, a worthless person.
mi, I.
michila, consider, reflect.
min, I; we.
minjei, mine.
Misra, Egypt.
mo, him; who.
moḍon, your.
moi, who.
moije, whose.
muḍum, his.
mukel, sand-fly.
mum, contr. of *muḍum*.

N.

na'am, yes, here I am.
naddere, marsh.
nāfu, use.
nagge, cow.
nāna, hear, understand.
nanga, take hold of, catch.
nānge, sun.
nargewol, tornado.
nāwa, ache.
neddo, person.
nēla, send.
nelādo, messenger.
noi, how, how many, much.
nonnon, exactly, quite.

nōla, answer.
nuḍḍina, believe in.
nūma, think, think about.

O.

o, he.
omtiral, key.
on, you; it is.
ōra, go out to graze.

P.

pamarum, small.
pālādo, a fool.
pellē, place.
pētēl, small.
piḍowo, hunter.
pīlirla, lamp.
puchu, horse.
Pullo, pl. *Fulbe*, a Fulani.

R.

rammi, short.
ran, a pledge.
randere, an egg.
ranwi, be white.
rāwāndu, dog.
rawani, last year.
rēdu, stomach.
rēma, hoe, cultivate.
rēna, wait for, look after.
rēsa, put down; tend.
rēta, half.
reube, pl. of *debbo*.
risku, prosperity, riches.
rīwa, drive, hunt.
riyal, dollar.
rōnda, carry.
rūfa, pour out.
rudila, change round.
rūkūre, pawpaw fruit.
ruldere, cloud.

S.

sa'a, hour, watch.
sa'ango, roar of the wind.
sabbila, delay.
sadaka, alms.
sādi, be difficult.
sāla, pass by.
sāla, refuse.
salira, exceed in strength.
sangēre, camp (military).
sankila, scatter.
sānya, weave.
sārai, completely, exactly.
sāre, compound, home.
sāti, be hard, profound.
sauru, stick.
sāwa, wrap, wrap up.
saula, unwrap.
sāwaure, dew.
sedda, little.
sei, except, until.
sekko, large grass mat for fences.
seya, be glad.
siftora, remember.
siftorina, remind.
šiga, put away, store up.
šilāwo, basket.
šilong, tsetse.
sirri, secret.
šiuta, rest.
sobirāwo, friend.
sōda, buy.
soita, lack.
sōli, be miserly.
sōndu, bird.
sora, hide.
soŕra, sell.
sōta, redeem, ransom.
sotta, move a little.
sottina, remove.
sūdu, hut, house.

sūka, lad, servant.
sumaye, fasting; the fast month.
sūno, covetousness.
suno, grief.

T.

ta'a, cut.
tabili, be certain.
tabitina, make certain; confess.
tadorgol, belt.
tāje, iron-ore.
takka, stick to.
takkirde, furnace.
talakājo, poor man.
tamma, think, suppose, expect.
tampa, fall short of.
tamre, lump.
tanka, beat a floor.
tapāre, rock.
tappa, beat.
taska, get ready.
tāwa, meet with, come across.
tawan, not yet.
tē'a, marry.
teddēnga, weight, honour.
tella, lie on the back, fall backwards.
tēma, perhaps.
tēngu, louse.
tikki, be angry.
timmi, be finished.
timmina, finish.
tirēwa, giraffe.
tīta, thatch.
to, if.
to, there.
tōba, drop, spot, rain.
tokka, follow, continue.
tokke, herd.
ton, there.
tora, beg.

torra, worry ; trouble.
tūba, repent.
tūma, suspect.
tummude, calabash.
tunwi, be dirty.

U.

umma, rise, start from.
usta, reduce, diminish.

W.

wa'a, climb, mount.
waḍa, do, make.
wadda, bring.
waila, north.
wailita, turn round, translate.
wakkati, time.
wakkēre, page.
wakkude, chin, beard.
wāla, lie down.
walina, put down.
wāla, there is not.
walande, period of twenty-four hours.
wama, plait.
wamde, donkey.
wamgo, pagan village.
wānde, ant-hill.
wāndu, monkey.
wāne, so-and-so.
wanya, despise.
wara, come.
warta, come back.
wartira, bring back.
wāre, bundle of wood.
wāsa, order.
wāsa, dig.
wāwi, be able.
wē'ila, spread.
wēli, sweet, nice.

wēlo, hunger, famine.
wi'a, say.
wirana, advise.
wila, pull down, ruin.
winda, write.
wirna, obstruct, hide.
wodḍa, be distant.
wōdi, be, have.
wodī, good, be fine, flourish
wogga, rub.
wō'ina, repair.
woinandu, proclamation.
wōjina, dye, colour.
wolwa, speak.
wolwana, speak to.
woni, exist, be.
wōla, carry away.
wudina, throw away.
wūja, rub.
wujja, rob.
wūla, burn.
wulla, complain.
wūro, town.
wūrta, come out.

Y.¹

nyāḍa, harangue.
yādu, journey.
yāfa, forgive.
yāha, go.
yāji, be broad.
yāla, visit.
nyalaumāre, day.
yāli, business, concern.
yalika, perhaps.
yam, me.
yāma, ask.
nyāma, eat.
nyamidu, food.
nyande, day.

¹ Verbs beginning in *ye*, *yi*, take 'G' in the plural ; others take 'J'.

<i>vāra</i> , take somewhere.	<i>nyibre</i> , darkness.
<i>yāra</i> , drink.	<i>yāde</i> , love.
<i>yāši</i> , outside.	<i>yādi</i> , wish, want, love.
<i>nyaundigu</i> , medicine, remedy.	<i>yāna</i> , swim.
<i>nyaundirde</i> , hospital.	<i>nyindere</i> , pl. <i>nyi'e</i> , tooth.
<i>nyaundōwo</i> , doctor.	<i>yinna</i> , be giddy, mad.
<i>yāwi</i> , be impatient, hurry.	<i>nyiri</i> , a doughy food.
<i>nyebbam</i> , butter, oil.	<i>yirla</i> , rotate.
<i>yecha</i> , tell.	<i>yilere</i> , eye.
<i>yeda</i> , dip up.	<i>yīwa</i> , wash (intrans.).
<i>yedda</i> , contradict.	<i>nyīwa</i> , elephant.
<i>yējjiila</i> , forget.	<i>yōḥa</i> , pay.
<i>yela</i> , hope.	<i>yōḥa</i> , liberate.
<i>nyelka</i> , prod.	<i>yōire</i> , cunning, instinct.
<i>yerda</i> , agree.	<i>yola</i> , turn over, drown.
<i>yerdana</i> , allow.	<i>yola</i> , large high plain.
<i>yēso</i> , face, front.	<i>nyōla</i> , decay.
<i>yēlla</i> , thank.	<i>yolnde</i> , entrance.
<i>yewa</i> , break.	<i>yōnki</i> , life.
<i>yi'a</i> , see.	<i>yōntere</i> , pl. <i>jōnte</i> , fever.
<i>yi'ida</i> , interview.	<i>yōri</i> , be dry.
<i>yībba</i> , fall down.	<i>yotta</i> , reach, arrive.
<i>nyīḥa</i> , build.	<i>nyukka</i> , hide.

ENGLISH-FULANI VOCABULARY

Words which are listed in the grammar, including some adverbs, are not given here.

A.

able, wawi.
above, ha dou.
accept, jaba.
account, on—of, gaṃ.
accustomed, wowi.
advise, wirana.
affair, fi, *pl.* fijiji.
afraid, hultori.
after, ɓawo.
agree, yerda.
all, fuh.
allow, yerdana ; acha.
alms, sadaka.
alone, fere mako.
already, arta.
aller, ruɗita.
and, e, be.
angel, mala'ikajo.
angry, tikki ; metti.
animal, dabbawa.
animals, wild, ndiuri.
answer, nota, jāba.
ant-hill, wande.
anyone, komoi.
anything, koɗume.
anywhere, kotoi.
Arab, Arabo.
arrow, kuɗɗ.
ashes, ndondi.
ask, yama.
at, ha.
attempt, tinitare.
audience, yi'ida.

B.

back, ɓawo.
bad, halli, woɗai.
bag, boro.
banana, kondong.
basket, ſilawo.
bear, dainya.
beard, wakkude.
beat, fiya, tappa ; — a floor, tanka.
because, gaṃa.
become, lata.
bedstead, leso.
before, yeso.
beget, dainya.
begin, fuɗɗa.
behind, ɓawo.
behove, handi.
believe, nuɗɗa.
belt, tadorgol.
bend, lela.
between, hakkunde.
bird, sondu.
black, ɓalwi, ɓalejum.
boat, kombowal.
body, ɓandu.
boil, wāiwa.
book, deftere.
bow, lagawal.
boy, ɓingel ; suka.
break, yewa, fusa.
bridle, labangal.
breed, rima.
bring, wadda.
brother, dewerɗirawo.

build, nyiba.
bull, ngari.
bundle, of corn, habbere; of wood, ware.
burn, wula.
bury, ira.
but, amma.
butter, nyebbam.
business, yali.
buy, soda.

C.

calabash, tummude.
call for, euna, noddā.
camel, ngeloba.
camp, sangere, werde.
capture, daha.
care for, fala.
carefully, be hakkilo.
carpenter, chehowo.
carriage, changu.
cat, ngilngu.
catch, nanga.
certain, tabiti.
chain, sallulu.
change, wata.
character, gikku.
charcoal, yulmerre.
charge, ukkana.
cheap, be butu; buti; hoyi.
chest, gabbare.
child, bingel.
clean, lota; labi.
cloak, alkibbare.
clod, bodere.
cloth, wudere.
clothes, limse.
cloud, ruldere.
cold, fewi.
come, wara.
complain, wulla.
completely, sarai.

confess, tabitina.
conflagration, ngulu.
compound, sare.
contradict, yedda.
cook, ndefa.
corn, gauri.
cotton, hottollo.
count, lima.
cover, mabbode.
cow, nagge.
crack, ſeka.
crocodile, gilangeru.
cross, fe'ita.
cubit, fayande.
cultivate, rema.
cunning, yoire.
cut, ta'a.
current, ilagol.
cymbal, lenguru.

D.

darkness, nyibre.
dash, besdari.
day, nyalaumare, nyalande, walande.
dear, nawi; ſaḍi.
death, maide.
deep, luggi.
dew, sawaure.
die, maya, wata.
difficult, ſaḍi.
dip up, nyeda.
direction, wakkere.
dirty, tunwi, nyorwi.
dismount, jippa.
distance, goddenga.
distant, dayi.
do, huwa, waḍa.
doctor, nyaundowo.
dog, rawandu.
donkey, wamde.
door, dammugal, tabrewal.

draw, foḍa.
drink, yara ; jaram.
drive, riwa.
drown, yola.
dry, yori, lira.
dust, sollere.
dwelt, joḍa.
dye, wojina.

E.

each, kala.
ear, nofru.
early, to start, dawa.
easily, koidum.
east, funange.
eat, nyama.
egg, randere.
Egypt, Misra.
elephant, nyiwa.
end, kempe, timminore, haddu.
enter, nata.
enough, he'i.
enthroned, lamina.
escape, hisa, daḍa.
escort, dofta.
especially, burdum.
every, kala, fuh.
exceed, buri.
excuse, hujja.
experienced, baudo.
eye, yitere.

F.

fable, talol.
face, yeso.
faint, faddama.
fall, down, do'a ;— *backwards*, tella.
famine, welo.
far, woḍdi.
farm, ngesa.
father, baba.

fear, kulol ; hula.
feather, liliwol.
feed, dura.
fever, yontere.
few, seḍḍa.
fight, haḅa.
fill, hebbina.
find, heḅta ; tawa.
finger, hondu.
finish, timmina.
finished, timmi, jinni.
fire, yite.
fish, lingu.
fishing, gaunde.
fly, bubu.
fly, to, fira.
follow, tokka.
food, nyamdu.
foot, kosngal.
for, ha, gam.
forget, yejjita.
forgive, yafa.
formerly, boima.
fowl, gertogal.
free man, dimo.
friend, sobirawo.
frog, fabru.
Fulani, Pullo, *pl.* Fulbe ; Fulfulde.

G.

gazelle, lelwa.
generosity, chahu.
gift, dokkal.
giraffe, tirewa.
girth, chirapamwol.
give, hokka.
glad, seya.
go, yaha ;— *away*, dilla.
go back, hota.
good-bye, say, jabḅita.
goat, mbewa.

gold, kangeri.
good, wođi.
goods, kare ; jaudi.
gown, gapalewql.
grapes, innaboje.
grass, huđo, gene.
gravel, chakacheri.
graze, dura.
greet, hofna.
grief, suno.
grind, nāma.
ground, lesdi.
ground-nut, biriwu, *pl.* biriji.
guest, kođo.
guineacorn, bayeri.
guineafowl, jaungal.
guineaworm, mburutu.
gun, dacheri.
gun, bindigaru.

H.

hair, gasa.
half, reta.
hammer, difre ; bolde.
hand, jungo.
hang, ɓila.
hard, sati.
harvest, dabunde.
Hausa, Hausajo ; Hausare.
have, wodi, mari.
he, o.
head, hore.
health, jamu.
heap, wagare.
hear, nana.
heart, bernde.
heat, ngulenga.
heavy, teddi.
hedge, chukkql.
Hejira, Perql.
help, walla.
herdsman, gainako.

hide, nyukka, sora.
high, towi.
hill, hosere, toundire.
him, mo.
hinder, hađa.
hippo, ngabbu.
hold, joga.
honour, teddenga.
hoof, hororomre.
hope, yela.
horse, puchu.
hot, wuli ; guldum.
house, sudu.
how, no.
hump, yukre.
hunger, welo.
hurt, nawa.
hyena, fouru.

I.

I, mi, min.
idler, merejo.
if, to.
ill, nyaudo.
illness, nyau.
immediately, jontajonta.
in, nder.
inch, jokkere.
increase, ɓesda ; laya.
indeed, kadi, kam.
indigo, chachari.
ink, dawa.
insipid, laski.
intelligence, hakkilo.
iron, jamdi.
is, woni, on, don.
Islam, Šilama.
island, dunde.

J.

join, hauta.
joint, jokkere.
journey, yadu, jahangal.

joy, şeyo.
judge, alkali ; hita.
justice, adilaku.

K.

keep, jo'ina.
key, omtirgal.
kick, lata.
kidney, boire.
kill, hirsā ; mbara ; saḍḍina.
king, lamido.
knee, hofru.
knife, labi.
knock down, yibbina, hawa.
know, andi.
knowledge, andal.
kola, goro.
Koran, Alkura'añi.

L.

lack, soita.
lad, suka.
ladder, bargal.
lamp, pitirla.
land, lesdi.
large, mauni.
laugh, jala.
lawful, halal, dagi.
leaf, hako.
leak, šiha.
learn, janga.
leather, laral.
leave, acha.
left, be, lutti.
left, on the, nano.
leg, kosngal.
leopard, chirgu.
lest, ɣam ta.
let, acha.
letter, batakewol.
liberty, yofare.
lie, fəwi ; feure.

lie down, wala.
light, jaingol, jaina ; huḅa ; ḍayi.
lightning, ma'ere.
like, bana.
limit, kerol.
line, didol, satol, saffuwol.
linger, dura.
lion, jagawu.
little, petel.
lizard, palandi.
long, duti.
look, lara.
look after, rena ; for, ḍaḅḅita.
loosen, hoina.
lose, majjina.

M.

make, huwa ; waḍa.
man, gorko.
mane, damsale.
many, ḍuḍi.
marriage, tegal.
marry, te'a, tera.
marsh, naḍḍere.
master, jaumirawo ; maudo.
mat, dago, sekko, ḅeḍu.
meal, kurori.
measure, fonda, eta.
meat, kuşel.
medicine, lekki ; nyaundigu.
meet, fotta, tawa.
milk, ɓira ; ɓiraḍam ; kosam.
migrate, egga.
mix, lawa ; jiba.
money, chede.
monkey, wandu.
moon, leuru.
mosque, julirde.
mosquito, chufu.
mother, dada.
mount, wa'a.
mouth, hunduko.

much, duḍi.
my, am.

N.

name, inde.
near, kombi.
needle, batal.
nevertheless, fuh ɛ non.
new, hesḍi ; kesum.
news, habaru.
night, jemmare.
noise, holo ; idango.
nose, hinere.
now, jonta.
number, limgal.

O.

obey, douta.
obtain, heḅa.
oil, nyebbam.
old, hisḍi ; kiḍḍum.
on, dou.
once, nde wore.
onion, tinyere.
only, tan.
open, maḅḅita.
opening, wurde.
or, ma.
ostrich, ndau.
other, fereḅ.
otherwise, nanon.
our, amin.
outside, yaṣi.

P.

pagan, kefero ; kaḍo.
paper, derewol.
pardon, yafa.
pawpaw, dukuhi ; rukure.
pay, yoḅa.
peace, sulhu ; holare.
pen, bindirḡol.
people, himḅe ; jama'are.

pepper, chitta.
perfume, urḍum.
perhaps, tema ; yalika.
pick, wortā.
picketing-peg, juggirgal.
place, pelleḷ ; nokkure.
plait, wama.
pluck, sufa ; ḅora.
poison, toke.
pole, forked, danrangal.
polish, hoppa.
porridge, nyiri.
pot, bulku, fandū, sayande.
potato, sweet, kudaku.
pour, rufa ; lowa.
power, baude.
pray, do'a ; jula.
prepare, taska.
pretty, fauni.
prevent, haḍa.
pride, maunitare.
prison, bidgirgal.
prophet, anabijo.
pull, dasa.
pumpkin, waigore.
pupil, pukarajo.
push, yerba.
put, away, ṣiga, jo'ina.
put back, lorna.
put down, resa, jippina.

Q.

quench, nyifa.
quickly, ḅe jawal ; lau.
quite, maṣin, sam.

R.

race, narja ; asli.
racecourse, fagere.
rag, butol.
rain, iyende.
rat, ndombru.

razor, beluhi.
reach, yotta.
read, janga.
reap, soda.
receive, jaba.
red, boḍejum.
refuse, sāla.
reign, lama.
rejoice, seya.
release, yōfa.
remedy, nyaundigu.
remove, sottina.
reins, nanawol.
repair, mo'ina, wo'ina.
replete, hari.
rescue, hisna.
rest, šiuta.
return, warta, hota.
rhinoceros, kilifouri.
rib, bechal.
rice, marori.
rich, jenitido ; riski.
riches, jaudi.
ring, halagare.
ripe, bendi.
rise, umma ; fuḍa.
river, mayo.
road, lawol, datal, baruwal.
rob, wujja.
robe, gapalewol.
rock, tapare.
roll, taga.
roof, to, tita.
room, ta'ande.
root, daḍol.
rope, boḡḡol.
rot, nyola.
rotate, yirla.
rub, wuja, wogga.
rubber, tari.
ruins, winde.
run, yoka, doḡga.

S.

saddle, kirke ; — up, wata.
salt, manda.
same, foti.
sand, bulwuldi.
sand-fly, mukel.
say, wi'a.
scatter, sankita.
scheme, dabare.
school, jangirde.
scissors, mekesje.
scorpion, yare.
search, ḍabḥita.
see, yi'a.
seed, audi.
sell, sorra.
send, nela.
separate, senda.
sew, nyota.
shade, ḍoudi.
shame, semtende.
shea tree, karehi.
sheep, mbala.
shoot, fiḍa.
short, rammi.
short, fall, tampi.
show, holla.
shut, maḃḃa.
side, wuttudu.
silent, jeḍi.
since, ḃawo.
sit down, joda.
skin, laral ; huta.
slaughter, hirsā.
slave, machuḍo, kordō, jeyāḍo
 kaḍo.
sleep, ḍana.
small, famḍi, peṭel.
smith, kilajo, tafowo.
snake, mbodi.
so, hoti, kadi.

soap, lotirde.
soft, diggi.
son, biddo.
sound, sautu.
soup, takaiho.
sour, lami.
sow, awa.
space, babal.
speak, wolwa.
spear, labbo, jaral.
spread, we'ita, laya.
sprout, suḍa.
spur, takumare.
stand, dara.
star, horre.
steal, wujja.
step, yaḅa.
stick, sauru.
it will not —, ḍum wala tari.
stirrup, hebere.
stone, haire.
sloop, tura.
stop, fadda ; dara.
storm, nargewol.
strength, sembe.
strife, haḅre.
strong, sati.
suffer, torra.
suffice, he'i.
sugar-cane, lamarudu.
sun, nange.
sweep, wuwa.
sweet, weli.
swizzle, wurwa.
sword, kafahi.

T.

tail, wicho.
take, up, hosa ; eḑta.
 — *somewhere*, yara.
 — *out*, wurtina.
 — — *and leave some*, nokka.

take off, ḅorta.
tall, towi, juti.
amarind, jabḅi.
tan, ḅora.
tarry, dura.
tax, jomorgol, haraji ; jangali ;
 garama ; jakka, choḑol.
teach, jangina.
tear, ṣeka.
tell, yecha.
thank, yetta.
their, maḅḅe.
them, ḅe, ḑe, ḑi.
then, nden.
there, ḑo.
there is not, woda, wala.
therefore, gaḃ majum.
they, ḅe, ḑe, ḑi.
thick, tekki ; woḃmi.
thief, gujjo.
thin, lafi ; sewi.
thing, hunde.
think, tamma.
thirst, ḑomka.
thirsty, ḑomḑi.
throw away, wudina.
thunder, felmango.
tie, fiḅa.

— *up*, haḅḅa.
time, wakkati.
tired, somi.
to, ha, haro.
tobacco, tabahi.
to-day, hande.
to-morrow, jango.
tongue, ḑemgal.
tooth, nyindere, *pl.* nyi'e.
touch, mema.
travel, yadu.
tree, leggal.
trot, yoka, yokna.
trousers, sirila.

truth, gonga.
trust, hola.
tsetse, şilong.
turban, metalewöl.

U.

under, læs.
understand, fama.
unless, sei.
untie, firta.
upon, dou.
us, min.
use, bote.
usual, as, bana nane.

V.

very, maşin.
village, *pagan*, wamgo.
vulture, jigawal.

W.

wait for, rena.
walk, wancha, yilna.
wall, bõngoru.
want, yidi.
war, kõnu.
wash, lota ; yiwa.
water, ndiyam.
water-pot, fandu.
water-bottle, jolloru.

wax, tari.
we, min, minin ; en, enen.
weave, sanya.
weep, voya.
well, bũlndu.
when, ndei.
where, ha ; toi ?
while, hiddeko.
whip, bochoł, ngabbuwöl.
white, ranwi, danejum.
who, mo ; moi ?
why, gam dume ?
wide, yaji.
wind, hendu.
wish, yidi.
with, be, e.
without, koluti.
woman, debbo.
work, kugal.
worry, torra.
wrap, sawa.
write, winda.

Y.

year, ndubu.
yesterday, kengya.
yet, tawan.
you, an, a, *pl.* on.
your, mađa, *pl.* mođon.
young, kechum.

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